

# THE CHRISTIAN CENTURY

Volume XXVII.

May 26, 1910.

Number 21

## Honoring the Past

BY ROBERT E. SPEER.

**I**T IS no enmity to our past to believe that it did not exhaust God. I do not see any disloyalty to the past in believing that God means the future to be better than it. Unless the past has made ready for a better future, the past was a bad past. Only those things are good that make ready for better things to come after them, and those men are disloyal to the past, not who believe that it made preparation for greater things, but who believe that all the great things are in a golden age gone by. The worst disloyalty to the past is to mistake it for the future. Very great and glorious **that past has been**, but that past will have failed to teach its lesson to us, that past will have failed to fulfill its mission in the will of God, if it binds men forever in the chains of its institutional forms, if it has not made them ready for larger and completer things, and led them on to such a unity as Christ Himself, we must believe, longed for while He was here and waits for now where He is gone.

THE NEW CHRISTIAN CENTURY COMPANY

700-714 East Fortieth Street

Chicago, Illinois

## The Christian Century

Published Weekly by  
**The New Christian Century Co**  
 702-714 East Fortieth Street, Chicago, Ill.  
 United Religious Press Building,  
 Chicago, Illinois.  
 Telephone Douglas 3113.

Entered as Second-Class Matter Feb. 28, 1902,  
 at the Post Office at Chicago, Illinois,  
 Under Act of March 3, 1879.

### EDITORS

**CHARLES CLAYTON MORRISON.**  
**HERBERT L. WILLET.**  
 CONTRIBUTING EDITOR  
**SILAS JONES, Prayer Meeting.**

### SUBSCRIPTIONS.

Subscription price \$1.00. If paid strictly in advance \$1.50 will be accepted. To ministers if paid strictly in advance, \$1.00 per year. Single copy 5 cents.

### EXPIRATIONS.

The label on the paper shows the month to which subscription is paid. List is revised monthly. Change of date on label is a receipt for remittance on subscription account.

### DISCONTINUANCES.

Special Notice—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but is continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

### CHANGE OF ADDRESS.

In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

### REMITTANCES

Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

### ADVERTISING.

Nothing but clean business and reliable firms advertised. Rates given on application.

## Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each order. Cash must accompany the order to save bookkeeping.

**DO YOU NEED HYMN BOOKS** for Church or Sunday-school? Write for prices, care of M. New Christian Century Co.

**CHURCH CLERK:** Do you need church letters? We furnish a well designed letter in blocks of fifty at 50 cents. Write us, care of X, NEW CHRISTIAN CENTURY Co.

**IF ANY AID OR MISSIONARY SOCIETIES,** desiring a good plan for raising funds, will send a self-addressed stamped envelope I will tell them of a way being adopted by many church societies and which is proving successful. Mrs. Charles Taylor, 529 N. Market St., Kenton, O.

**SOLOIST AND CHOIR LEADER.**—Open for engagements with regular evangelist or minister to hold revival meetings after May 20, 1910. Address, C. B. Knowles, Pawnee City, Nebr. Box 212.

**A LADY, THE HEAD OF A CHRISTIAN FAMILY,** in a beautiful city of central Illinois, desires the care of two or three children whose parents may be traveling and wish a temporary home for their children. Excellent care and instruction may be assured such children as are committed to her care. Address, Mrs. George T. Smith, 1917 Oregon St., Urbana, Ill.

### We

receive regularly from the publishers the daily and weekly newspapers from every section of the country, and will

### Clip

for you anything on any subject wanted at reasonable prices. If there is something you want, write particulars and we will get it for you if it will be in the

### Newspapers

Send Stamp for Booklet  
**CONSOLIDATED PRESS CLIPPING CO.**  
 615 N. American Bldg, Chicago, Ill.

## Indianapolis Cincinnati Dayton

### Convenient, Downtown or South Side

Monon trains for the three cities start from Dearborn Station, Polk St., easily reached from Chicago's Business District, Theaters and Hotels. Stops made at 4th St., (Phone Yards 1882) and 63d St., (Phone Went. 325). Parlor cars—electriclighted sleeping cars—every modern convenience. Phone Central 5487 for City Ticket Office, 182 Clark St.

### 4 Trains Daily

8:30 A. M. 12:00 Noon  
 11:30 P. M. 2:45 A. M.

## MONON-C.H.&D.

### AID AND MISSIONARY SOCIETIES.

If you wish to raise money for church expenses, missionary offerings, the church debt, or for other purposes, write us. We have a new and successful plan that has been adopted by many Church Societies.

The Ideal Mfg. Co.,  
 165 Cavin St., Ligonier, Ind.

## ST. LOUIS

VIA THE



FROM CHICAGO

10:02 A. M. 10:15 P. M.

DAYLIGHT AND DIAMOND SPECIALS

By Way of Springfield

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, Pass'r Traf. Mgr. Chicago.  
 S. G. HATCH, Gen'l Pass'r Agent Chicago.

## The Bethany Graded Sunday School Lessons International Course

For the Elementary Grades in 1910

EDITED BY CHARLES CLAYTON MORRISON.

### The Beginners' Graded Series—(Complete in Two Years)

Approximate Age of Pupils: Four and Five Years.

Lessons prepared by FRANCES W. DANIELSON.

#### FIRST YEARS' LESSONS.

#### EQUIPMENT FOR THE TEACHER.

**THE BETHANY BEGINNERS' GRADED SERIES.** A Teachers' Text Book, \$1.00 a year, issued for the present in four parts, 25 cents each.

**Large Picture Cards** (12x15 inches) \$2.50 a year. Sold only in yearly sets.

#### EQUIPMENT FOR THE PUPIL.

**BEGINNERS' STORIES.** An Illustrated Folder, for each Sunday. Single subscriptions, 30 cents a year. School subscription, 28 cents a year, 7 cents a quarter.

### The Primary Graded Series—(Complete in Three Years)

Approximate Age of Pupils: Six, Seven and Eight Years.

Lessons prepared by MARION THOMAS.

#### FIRST YEARS' LESSONS.

#### EQUIPMENT FOR THE TEACHER.

**THE BETHANY PRIMARY GRADED LESSONS.** A Teachers' Text Book with picture supplements. \$1.00 a year, issued at present in four parts, 25 cents a part.

#### EQUIPMENT FOR THE PUPIL.

**PRIMARY STORIES.** An Illustrated Folder, one for each Sunday. Single subscriptions, 25 cents a year. School subscriptions, 20 cents a year, 5 cents a quarter.

### The Junior Graded Series—(Complete in Four Years)

Approximate Age of Pupils: Nine to Twelve Years.

Lessons prepared by JOSEPHINE L. BALDWIN.

#### FIRST YEARS' LESSONS.

#### EQUIPMENT FOR THE TEACHER.

**THE BETHANY JUNIOR GRADED SERIES.** A Teachers' Text Book, \$1.00 a year, issued at present in three parts, 35 cents a part.

#### EQUIPMENT FOR THE PUPIL.

**THE PUPIL'S BOOK FOR WORK AND STUDY,** with picture supplement; covering about four months. Three books in the year, each 12 cents. New Junior term opens Feb. 20.

The above prices include postage. Returnable sample copies will be sent which may be purchased at \$1.00, or returned uninjured. In case an order is sent by the school no charge will be made for them. In writing for samples, please say "Returnable."

**THE NEW CHRISTIAN CENTURY CO.**

700 EAST FORTIETH STREET, CHICAGO

# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLET, . . .

EDITORS

## Promoting Christian Union

### Three Practical Plans Proposed

On this page last week The Christian Century strongly urged the Disciples of Christ to take up other means of promoting Christian union in addition to the founding and upbuilding of local churches.

This paper believes it is oftentimes an advantage to the Kingdom of God for the Disciples to refrain from organizing a church in a community already overchurched. But it does not believe the Disciples have no mission to such a community.

On the contrary, in such a community the plea for union is especially needed, and it is the business of the Disciples to carry it there. This may be done better by preaching, lecturing, institutes and other public statements than by adding to the already burdened and distraught community another congregation.

It is with peculiar satisfaction, therefore, that we publish this week the communication from the President of the American Christian Missionary Society. Mr. Ainslie has been traveling among the churches, speaking to them the message of Home missions and making observations.

He points out, as did The Christian Century, that there are grave reactionary tendencies among the Disciples at the present time. The temptation in the day of our institutional success to fall back into an easy and respectable sectarianism, taking our place alongside the other denominations as one of them, is not being wholly resisted.

It would be easier for the recipient of the honor with which his brethren have distinguished him to speak soft and flattering words to them, to join in the sectarian jingoism characteristic of much of our journalism and evangelism.

Instead of this, Mr. Ainslie frankly says that as he reads conditions, "the Disciples are drifting from those principles that gave them their existence."

In spite of those curious voices that have of late been declaring that the Disciples have some other distinctive business, more or less august, than that of promoting the union of Christians, he declares with a straightforwardness that cannot be misunderstood that the duty which "overshadows every other issue, whether we want it to do so or not, is the re-emphasis or re-statement of the Disciples' proposition for Christian union."

It is clear to this leader of the brotherhood that the mere organizing of more congregations and the greatening of our denomination does not in itself discharge our debt to Christendom.

It is conceivable that the number of Disciple congregations might be indefinitely multiplied in the land without advancing the cause of Christian unity in an appreciable degree. The fact that these congregations were organized upon the basis of primitive Christianity does not in itself help toward unity. For, after all, this so-called primitive Christianity is our conception of what primitive Christianity was. The other evangelical bodies are no less devoted to the ideal of primitive Christianity than are we. They only differ among themselves as to what constitutes primitive Christianity.

The task of the Disciples of Christ is not to establish their conception of the primitive church, but to create in the hearts of Christ's people a longing to be one. The basis of final unity will take care of itself if Christ's people are once made to desire unity and to practice as much unity as their present conscience will allow.

Therefore, the standard by which the Disciples' success is to be measured is not found within the movement, but outside the movement. The question to ask is not, How great have the Disciples become? but, How effective is their plea and example in developing a union conscience among Christian people?

It is doubtful if the Disciples of Christ manifest the spirit of Christian union in a higher degree than do other evangelical churches. Certainly we have not been leaders, but, not infrequently, lagging followers, in great modern movements which enlist the

coöperation of all evangelical Christians. The tendency of the Disciples to be a clannish group is overcome only by much difficulty and grace.

But it is being overcome. And President Ainslie's suggestion for the Disciples to establish a literary propaganda to carry our plea for unity widespread among the Christian people for whom it is intended is a sign of the reversal of the reactionary tendencies and of the freer fraternizing of the Disciples with their brethren whose unity they seek.

As to the merits of the particular proposal made by Mr. Ainslie we do not need here to judge. But that a wider program of propagation should be undertaken in this opening year of our new century seems to The Christian Century an obvious and urgent duty.

In this connection comes a letter from an earnest layman in one of the great churches of the brotherhood. This letter contains a stirring suggestion for the promotion of Christian union. The writer says we need "a high-class, continuous and emphatic propaganda of Christian union." The time has come for us to "plead our plea," he says, "and the world is getting ready to listen to it if we will state it without dogmatism."

He goes on to outline a plan by which almost any local congregation can lift the plea for union up above the prejudice of any sectarian statement and commend it to all people of Christian disposition. The plan contemplates a series of three or five addresses each season on Christian union by orators of our own people and other Christian bodies—the strongest, broadest-visioned men that can be secured.

Happily we are in a time when such orators, deeply interested in this theme, can be found in almost any denomination. The plan contemplates an invitation to the ministers and members of all the churches, the enlistment of the newspapers in announcing the addresses and in discussing them, and the presentation of a high-grade musical program that would be an attraction in itself.

It is intended that the addresses be not given in the Disciples' meeting house, but in a public building, as an opera house, thus commanding civic attention as a church meeting could not do, and lifting the whole enterprise above the suspicion of sectarian aggrandizement.

The Disciples would, of course, meet all expenses. The admittance would be absolutely free and no collection taken.

This would take money. Men of the caliber and vision necessary to treat this great theme helpfully, could not be brought the necessary great distances without considerable outlay. But our churches are growing accustomed to great financial prodigality in revivalism.

And if the \$500 or \$1,000 (and often much more), spent annually by some congregations upon a revival meeting were used in procuring men like Robert E. Speer, Bishop Anderson, N. D. Hillis, George A. Gordon, Washington Gladden, Charles Hastings Dodd and C. F. Aked, (not to mention men of equal power in our own brotherhood) to open up to the whole community the subject of the unity of the Church of Christ more progress would result to the Kingdom of God than ten typical revival meetings in as many years would bring.

Such a plan as this in the greater and smaller cities of the land could be made immensely effective in stirring up the mind of the community to ask why, after all, there should continue to be the waste and friction and impotence of sectarian divisions.

Through such a spirit as would lie behind the literary propaganda proposed by President Ainslie, or the local annual lectureship proposed by our reader, or the general institute and deputation plan proposed by The Christian Century, the Disciples would be able to guarantee to Christendom the unsectarian character of their plea for union as the organization of a thousand new churches a year would not do.



## Power Through a Noble Purpose

The desire for power is strong in the heart of every normal man. We wonder why the old political leaders fight so desperately to retain control of their parties and of the government. If we look within ourselves we shall cease to wonder. We do not like to be commanded where we have been accustomed to command. The theologian feels that religion itself is in danger when his system of doctrine is attacked. He is so much like the rest of us in his love of power that he unconsciously puts his system of thought in the place of God's will, and he regards men who reject his notions as rebels against the throne of heaven. Social and business tyrants are found in every community. The "ruling elder" and the bishop of Rome are kindred spirits.

There is in this universe a "power that makes for righteousness," and the best men permit this power to work through them. They have no ambition to rule over slaves. On the contrary, they burn with the desire to make slaves free men. The power they crave is the power to awaken in others the love of truth and goodness. If they seek office or wealth, it is for the purpose of rendering some sort of service to the world. The plain man whose simple goodness makes us ashamed of our meanness, is mightier than kings. Of all those who live for the good they can do, Jesus is the Master. In him God was manifest and goodness was perfected.

A purpose may be lacking nobility because it is fundamentally wrong, or because it is too narrow. The malicious man takes delight in the distress he causes another. His motive has nothing to commend it. The narrow minded man seeks a good but he tries to compel everybody else to put the emphasis where he puts it. If he is a temperance advocate, every evil under the sun has its origin in the saloon. He acquires a knowledge of the temperance issue that gives him power, but he becomes a nuisance because he ignores other interests that ought to command his respect. There is a mischievous narrowness displayed in attacks on things as they are. If the church neglects a part of its duty, we denounce it as an institution that has outlived its usefulness, forgetting all the good it has done, and is doing. For the sake of correcting some minor evil we vote out trusted servants of the church and of the state and put in their places men with no capacity for the larger matters of religion and government.

A noble purpose, then, must be comprehensive. Owing to our limited ability, everyone of us must have one thing to do and give our energies to the doing of that thing, but we cannot do it as it ought to be done unless we recognize its place in the general scheme of things. The teacher must give himself to teaching, but he must know that the instruction of the school does not constitute the whole of training. He becomes a pedant when he forgets that the school attitude is only one among many which should characterize the citizen. His success as a teacher depends upon his ability to make the school minister to the larger needs of humanity. The missionary secretary must be a specialist. He cannot get men and money for the preaching of the gospel in distant lands if he is ignorant of the needs of the non-Christian peoples and of the ability of the church to send the gospel to the last man on the earth. But let him not dare to intimate that the churches have not work of importance in their own towns and cities, that there is no work at home for the Christian physician, the Christian statesman, the Christian business man, and the Christian student of social questions. If he does this, he weakens his influence and does damage to the church.

There is a place in the comprehensive plan of the intelligent Christian for the contribution of the man of limited vision. The Christian gains power by using every force that counts for righteousness. He works by the side of all sorts and conditions of men. He lets the bad man help in a good cause if the bad man does not demand some sort of compromise as pay for his services. A good share of the world's work is being done by men of narrow outlook. It is the business of the church to find a place for such men. It needs them. They can add greatly to its power. They will create confusion if they are not wisely guided. The church needs in its leaders the wisdom of the politician and the purity of the saint that it may receive and direct aright the devotion of those who see only one aspect of the truth. The purpose of the church is big enough to attract all earnest workers. If one kind of service does not suit a man, call him to another.

Mid-week Service, June 1. Heb. 11:27, 10.

## Their Younger Brother's Keepers

That college men have peculiar duties in the communities in which they reside is coming to be more and more recognized both by the communities and the college men themselves. There is a democracy in education today which contrasts with the aristocratic "uppishness" of the culture of earlier times. On the principle of *noblesse oblige* the college man is coming home from his training, bringing with him a desire to make a real contribution to the life of his community. The Young Men's Christian Association is making an appeal to this student conscience to persuade the thirty-five thousand college men who were in Bible classes the past year to make themselves their brothers' keepers, especially their younger brothers, during the four months of vacation. Mr. A. J. Elliott, western secretary of the student department of the Y. M. C. A., tells of the good work done by college men last summer, in the matter of kindling finer ideals of character in the lives of boys and young men with whom they come in contact. One student who was at the Geneva conference last year was ambitious to do something during the summer, but he had to work on the farm six miles from town. At first it seemed that there was nothing that he could do. He discovered, however, that there was no Sunday-school in the community. The use of a school house was secured, a Sunday-school was organized, and the college student was superintendent of the school and the teacher of the young men's class.

A second student who has been in a Bible class at college, went out on the plains for the summer, where his only associates were the cowboys. He was able to organize a Bible class of eleven of these rough and ready fellows who know no physical fear, but who are, nevertheless, susceptible to the higher claims of life. At the end of the summer the leader of this class was completely overwhelmed by the ovation that his class gave him.

A third student spent the summer with a surveying gang. It was a tough experience for him, but he had his nerve with him. Before two weeks had passed, the entire group had taken up together the study of the Book of John.

A fourth came home to his own town to spend the summer. He found that a group of boys in his own Sunday-school was without a teacher, and most of the once enthusiastic class were scattered and losing interest. He gathered the fellows together, organized a baseball team, arranged for the entire class to go on a camping outing together for four days, aroused their enthusiasm for studying the Word of God and, at the close of the summer, when he went back to college, left the most enthusiastic class in the entire school.

Here is a plain service which the college student may render and which, when the results of it are counted, will show no one to have been more greatly rewarded than the college man himself.

## Laymen and Home Missions

The question has been raised again and again, Why does the Laymen's Missionary movement confine itself to Foreign missions? Why does it not include also Home Missions in its program? There is so much to be done in our own land before we are fairly entitled to be called a Christian nation! Here are our own native pagans, some thirty tribes and bands of whom have no Christian work of any kind among them. Here are the heathen from various parts of Asia and the unevangelized foreigners from other parts of the world. Here are the Spanish-Americans, our nearest foreign neighbors, and those who have recently come under our flag. Here are our own American pagans who threaten, especially in the great cities, the very life of Christian institutions. Here are the new communities, just opening up in the great west and northwest, which are destined to become radiating centers for either Christianity or irreligion. And here, ominous and dire, is the African population of America, many of whom are no farther removed from pagan ancestry than are some of our native Christians in foreign lands. Here at our very door is a big enough job to challenge the men of the churches to their most heroic and consecrated endeavor. Why should this network of evident duty be left out of the Laymen's program?

This question has been put to the executive committee of the Laymen's Movement. It was formulated in a fraternally conceived letter by a joint committee of the Federal Council of the Churches of Christ and the Home Missions Council. The overture points out the needs of the Home land, as they are recited above, and expresses the hope that the Laymen's policy to be adopted at Chicago may include not Foreign missions only, but all the outstanding features



of missionary endeavor, and adds that the chief concern of Home mission leaders "in these days when all the currents of Christian thought and endeavor are flowing together, is that the Laymen's Movement shall not be, even in appearance, a force making for division."

To which a reply is made by the Laymen's Executive committee, signed by Mornay Williams, Vice-chairman, which seems at once convincing and pathetic. The committee shows that the Laymen's Movement goes as far in Home mission endeavor as it can. "Throughout the conventions thus far held, the Movement has laid special stress on the appointment of a missionary committee in the local church, which should see that all missionary interests, both home and foreign, are adequately provided for, and has also recommended that the weekly offering system be adopted for all missionary work. The Movement has sought and will continue to seek, in the future as in the past, to emphasize the claims and importance of the home work and urge that in each denomination and in each local church the whole missionary duty must be faced and adequate provision made for all the work that waits to be done both at home and abroad."

As the reason why the interdenominational movement cannot wisely change its basic principle of standing in an especial way for Foreign missions, the Committee frankly says that, "after conferring with various communions," it fear that "it is not possible at present to unite in coöperative Home mission work in the fields which you suggest all the Christian bodies which are now united in carrying forward the work abroad."

What more imperative putting of the duty of Christian unity could be asked for than is implied in this sad fact, so frankly expressed by these laymen? Their statement lays bare the seamy side of our Christianity—the seamless robe of Jesus now a patchwork of sects! God hasten the day when we can sit down together and plan to take America for Christ in the same unity of purpose as we are beginning to manifest in our campaign for taking China for Christ!

A well-known Disciple preacher remarked, after hearing Mr. Speer's address at the Laymen's Congress, "Union will be here before we are ourselves ready for it!" In this misgiving the Christian Century does not share. While there are some who call themselves Disciples, who are still sectarian and will never be ready for union until everybody "comes to us," we have faith that the great body of our people stand where they do because they are earnestly striving to practice Christian union. And as the movement toward the reunion of the divided church develops new problems, new aspects of our duty in the practice of union, we believe the Disciples will be ready to back their principles with unsectarian practice. The one supreme and undisputed command of Jesus is expressed, not in terms of authority, but of prayer. The Disciples have overheard the Master praying, and have gone forth from that sacred presence with his yearning, "that they all may be one," urging their souls with an inescapable imperative. They cannot be true to Him and continue the practice of those things that hinder his people from being one. Unless the voices of sectarian pride and dogmatism are more seductive than we imagine, there is no need to fear that when the various divisions of Christ's church come to the place where a united camp is to be pitched, the Disciples will not be found already there. This, in all humility, they have set their heart upon being: a living illustration of the united church of Christ. They do no claim that the united church will be just like the Disciples are now, for they are yet but students of the problem of unity. But they are the kind of students that strive to practice the truth they perceive. They expect new aspects of the problem to appear as the Church approaches its solution. New duties, therefore, will emerge. And the Disciples stand ready by the pledge of their fundamental principle to practice the new duties when they appear. After all our pleading for unity, anything less than the constant practice of it now would leave us in the great day of its consummation in a position of pitiable irony.

The Federal Council of the Churches of Christ—how good that name sounds!—is not by any means a fiction, but an increasing reality. At a recent meeting of the executive committee held in New York, members were present from Chicago, Boston, Charlotte, N. C., Washington, and Philadelphia, as well as from New York and vicinity. Among the important items of business transacted, hardly any was more significant than the appointment of two secretaries for two territorial districts—Eastern and Central. Rev. Hugh B. MacCauley, D. D., a Presbyterian pastor of Trenton, N. J., was

appointed secretary of the Eastern district, with headquarters at Washington, D. C. Rev. Charles E. Bacon, D. D., a Methodist pastor of Indianapolis, was appointed secretary of the Central district, with headquarters at Chicago. Rev. John T. Thomas, Jr., who was previously appointed secretary of the Western district, with headquarters at Denver, reported that the Federation idea was rooting itself in the cities of his territory in a most encouraging fashion. Various towns in Kansas and Nebraska, as well as Omaha, St. Joseph and Kansas City, have established local councils. In connection with the editorial note elsewhere regarding the difficulty of carrying on Home mission work on a united basis, the report of the committee on Home missions to the effect that a national policy of comity in Home mission fields was to be established "immediately" is most heartening.

We do not remember to have seen a more impressive program than that sent out announcing the "Fifth International Congress of Free Christianity and Religious Progress" to be held in Berlin, in August of this year. Great names from across the sea—Erdmann, Harnack, Troeltsch, Herrman, Eucken, Bousset, Montet (these are but a few of them)—are mingled with those of well-known thinkers from this side—Peabody, T. C. Hall, Hirsch, Slicer, Rauschenbusch (again only specimens)—in democratic simplicity. The great questions of Theology, History, Criticism, Progress, Unity, Sociology, Ethics and so forth, will be studied in great papers. No assent to any formal dogma or adhesion to any particular church, says the preface, is required for membership in the Congress. The object of the council is stated to be to open communication with those in all lands who are striving to unite pure religion and perfect liberty, and to increase fellowship and coöperation between them. Here is yet another great attraction for travelers this summer. What with the Edinburgh Conference on Missions, the Exposition in Brussels, the Passion Play at Oberammergau and the Disciples' Anglo-American Conference on Christian Union in London, there will hardly be anybody left in the land of the free this season!

The Ohio convention of Disciples is to be held in the Central Church, Toledo, May 31 to June 3. A program of especial interest is offered. I. J. Cahill, president of the convention, formerly pastor at Dayton, and now about to assume the office of state secretary, will deliver the presidential address on the evening of June 1. The various national missionary and benevolent organizations will be represented in addresses by A. L. Orcutt, I. N. McCash, L. G. Bateman, S. J. Corey, and President M. L. Bates. President Peter Ainslie, of Baltimore, will speak on "The Disciples' Unfinished Task." P. H. Welshimer, of Canton, will conduct a Sunday-school session to be addressed by R. A. Doan, of Nelsonville, and Clarence L. DePew, of Jacksonville, Ill. P. C. Macfarlane will preside at a Brotherhood banquet Friday evening, with a fine list of toasts at his call, leading up to a climax of two addresses by F. W. Burnham, of Springfield, Ill., and Arthur Holmes of the University of Pennsylvania. The opening sessions of the convention are devoted to the C. W. B. M., whose program is especially inviting. What will prove a feature of especial interest and helpfulness is the early morning Bible Study series, to be conducted by Professor E. I. Bosworth, of Oberlin College. Ohio Disciples have every reason for great expectations for their 1910 convention.

Not the least among the difficulties in the way of reform is difference of judgment among the reformers. If everybody who wanted a good thing done could agree with everybody else on the best method of getting it done, many of our battles would be already half-fought. The prohibition cause is an instance. Occasionally there is a truce between the third party Prohibitionists and the Anti-Saloon League, but most of the time these two movements, both working toward the same end, are working at cross purposes. The Prohibitionists had a state convention in Decatur, Ill., this month. And now a great convention of the Anti-Saloon League forces is called for Springfield, June 7. The Decatur convention inaugurated a movement for securing state-wide prohibition. The Anti-Saloon League looks with disfavor upon this attempt at this time and quotes President Dickey of Albion College, who advised the Michigan prohibitionists to proceed along the line of county option and thus work up to a place where state-wide prohibition could reasonably be expected to win. The Springfield convention of Anti-Saloon leaguers will inaugurate a campaign for securing from the legislature a county option law. The churches of Illinois are asked to send at least one delegate apiece.

## Social Survey

By Alva W. Taylor

### Sociological Function of the Church

Jesus came to establish the Kingdom of God. That Kingdom is a relationship of human beings wherein men are subject to the law of God's love and are brothers to one another, each considering the things of the other as his own. By his deeds and words Jesus set forth that Kingdom. He went about doing good, he exalted the lowly, he asked just judgment, fixed the Golden Rule as a key to social conduct, put the law in the heart instead of on statute books or in ceremonials, made it more blessed to give than to receive, reduced human rights to the level of universal democracy, with no class privileges, sought to make all nations one in a fraternal concord, abolished revenge in favor of "resist not evil," repealed the old religious law of divorce, and thus emancipated woman, made children the models for righteousness, and thus redeemed childhood to supreme worth, put all men on an equality, and thus released the slave from bondage, associated with the sinful and denounced the self-righteous, and thus made evangelism imperative, announced the law of compensation for earth's inequalities—in the Beatitudes—and thus gave hope to the poor and unfortunate, and placed on his disciples the mission of fulfilling his mission by doing to all men what he had done, filling up in their own bodies what lacked of his sufferings, that his vicarious love and service might be communicated to those whom we serve in his name.

The church was founded to carry on his work. It becomes the organized method of making disciples of him and bringing the Kingdom he established to fulfillment. So long as it remained his church, the gates of hell would not be able to prevail against it, for righteousness is at the divine heart of things, and with the eternal spirit cannot be overthrown. When it fails to do his work, it becomes like the contemporaneous religious leaders of his day—a savor of death.

The church has never altogether failed to perform her function. But she has never altogether performed it. In her darkest days she held the kernel of saving truth in the teachings regarding charity and the ministrations of humble believers and of the monks and nuns who never all or altogether forsook the service of the needy. As in all organizations men have ever put the means for the end and the organization, its laws, preferments, creeds, casuistries and rewards have supplanted the end for which it was created, i. e., bringing in the Kingdom of righteousness.

It is necessary, in order that the church shall fulfill her function as a socializing force, that she cling to the great fundamentals of Fatherhood and Brotherhood. To preach Christ is ever the golden way of accomplishing this, "teaching them to observe all things, whatsoever I have commanded you." With the fundamentals of personal righteousness as an unchanging foundation, the church is able to apply her gospel to changing conditions and the new problems that arise.

The question then arises—should the church go farther than the enunciation of these fundamentals? Dare she do more than create a good conscience toward all that is right? It is impossible for her to create a good conscience except as she create a good practice in regard to questions of right. It is of the very nature of our beings that we learn the doctrines by doing the will. Yet it cannot be denied that the practice of any organization is limited by the bounds of possible coordination between its varying factors, and that ideals always outrun the possibilities of practice in an assemblage. Thus the church cannot in an organized way rise too far above the level of its times. It must be a leaven, but it must be kept in the measure of meal. It can plead for justice, but it must be practical justice for which it unitedly acts, while its prophets go ahead crying for ideal justice. It cannot be doctrinaire and sail the clouds, even though there must ever be those leaders who hitch their wagons to the stars, and the people will perish if there be no vision. Jesus could not become an abolitionist, but Christianity could be so ordered that it abolished slavery. Neither can the church become socialist, though Christianity may some day bring something like socialism's dream of fraternity. But the church can plead the foremost of all established causes of justice and social righteousness, and its adherents can be ever establishing in the consciousness of the times, new causes of justice and right. The church cannot advocate the

platform of any one party where problems are involved upon which good consciences may differ, but it can advocate non-partizan platforms upon which all consciences that are good may be brought to agree. It cannot fulfill its social function and listen to the plea of any class, whether it be, e. g., employer or employee, but it is bound to listen to the plea for justice whether uttered by either as the weaker party, and it must not allow the cry of the worker to go unanswered when he asks help to defeat a stronger hand in its selfish desire to rob him of the product of his toil, to secure legislation that will keep the children out of the mines and factories, to protect the dependents from the evils of intemperance, to guarantee by law that the houses of the poor shall be fit to live in, and, even more, it must advocate the just division of the product of toil even though it be unable to present a plan that will so divide it.

It is true that Christianity's first work is with the individual. But it is just as true that not all its work is with the individual. Some of it must be for him as a social being, dependent on the custom, law, and industrial processes of his time. The welfare of the individual is so interwoven with the social fabric that he cannot be extricated and treated for his ills without treating the conditions under which he lives. His soul's goods are so enmeshed in his worldly affairs that they cannot be rescued without saving his worldly environments. The process of making him a saint is so dependent upon making him a worthy citizen that his political and industrial citizenship and franchise must be vouchsafed to him or he cannot ordinarily become a saint. His salvation is so largely dependent upon his own efforts that if he be not so freed of bonds that he can work it out, he will never be able to claim it. To save men the church must save the world in which men are damned, and that means saving the conditions under which they live and the environments in which they are nourished, and furthermore, to save them it must make saviors of them. The church must be rooted in the great essentials of its creed, but its fruits must not be many creeds, but a saved society. The nourishing elements of its eternal truths must be transformed into the fruitage of lives of righteousness, peace, and joy in the Holy Spirit.

### A Telephone Message

By Marie J. Bois.

A man sat in a telephone booth. Weary, discouraged, and sore at heart, he rang for the familiar number of his home, and soon, over the wire, he recognized a well-known voice, that of his wife. Having failed in his business, he had left her a few months before to take a position as bookkeeper in a hotel. While he was there his little daughter fell sick with scarlet fever. Worrying over her, he was not able to concentrate his mind on his work, with the result that he lost his position. This was his telephone message to his wife. Her answer was: "Don't come home, look for something else."

What follows is so sad that I hardly know how to tell it. Goaded into despair, not knowing where to turn, he obeyed the mandate. He did not go home; he shot himself.

Having known the man personally, the sad story haunts my thoughts, teaching me to pray for those who are in danger of despair, and also for those who thus have gone, not knowing what they did, for I remember the dark hours when, helpless and hopeless, suicide seemed to my mind, weakened by suffering, the only way of escape.

Ah! believe me, neither at him nor at her would I cast a stone. Every time I pass before the house they used to live in, and that is every day, I think of them and pray for them; for him especially, for an intense pity fills my heart at the thought of the despair which must have filled that man's heart when his last hope had gone. May God in His infinite love have mercy upon his soul, and may those whom He has called together in holy wedlock ever remain in perfect love and peace together and live according to His laws, through Jesus Christ our Lord.

"Father, forgive them, for they know not what they do." Is not this still the prayer of our blessed Lord? Should it not be our cry for the poor souls in danger? Oh! Christians, are we praying for those who need our prayers? Or do we only think of ourselves and perhaps of our friends, when we lift up our hearts to Him in adoration?

"Do not seek to shatter the mirror which reflects your soul's lack of beauty; rather welcome the truth, and believe that, next to the knowledge of God, nothing is so precious as the knowledge of self. Without it you can scarce hope to reach to His knowledge." These are the "deeps which call one to another"; God's power and man's weakness. Let us cry out with St. Augustine: "Lord, teach me to know Thee, and to know myself!"—Living Church.



# Among England's Great Preachers

BY ALBERT J. SAUNDERS

The famous Times newspaper of London has always maintained the policy of strong informing letters from its specially chosen correspondents from all the centers of world interest and activity. Many people who do not agree with the politics of the great paper still buy and read it regularly for its invaluable and first-hand information about the world's thought and movement. Some such ambition for international, social and religious information I presume is entertained by the editors of *The Christian Century*. Already important departments have been begun in, *The Trend of Events*, *The Chicago Page*, *English News*; and on my leaving America for Australia one of the editors extracted a promise that I might supply some Australian news. I shall be very happy to do this, for the commonwealth of Australia, though one of the smallest and the last country to enter the sisterhood of nations, has something to contribute to the social, political and religious progress of our common humanity.

Before reaching Australia, however, I had three delightful weeks in old England and Scotland. One of my chief interests was a study of England's greatest preachers. And so while really trespassing in the field of our London correspondent—Leslie W. Morgan—yet, indeed at his suggestion, I will tell you some of my experiences and impressions among the great preachers of England, whose work and word are counting for much in the old world.

## Alexander Whyte.

My first Sunday was spent in the delightful city of Edinburgh. That same day Robert E. Speer began a series of lectures on missions in connection with the Duff Missionary Lectureship. It will be recalled also that Edinburgh is the rallying place of the great world missionary convention next summer. My chief interest in Edinburgh on that Sunday was St. George's Church, the scene of the remarkable ministry of Dr. Alexander Whyte, and his colleague, Dr. John Kelman—the successor to Prof. Hugh Black of New York. Everybody seems to go to church in Scotland. The kirk is a mighty factor for righteousness in the national life, and the preacher who is really a leader counts for far more in Britain than in America.

It was a cold, wintry day, as was indeed each of the three Sundays. Yet the congregations everywhere were large, and we poor visitors were often fearful that we might not get in. The British have a splendid custom of handling crowds waiting for admission to any public place. As the people come they are marshalled as soldiers, four abreast in a long line, and when the doors are opened each one passes in quickly and orderly. Some system like this might well be initiated in American national conventions.

Dr. Alexander Whyte is a typical Scotch minister and scholar. He is, I believe, over seventy years of age, yet actively engaged as senior minister of a large city church, principal of New College, and always publishing books and articles and sermons. All the sermons I heard were read. Dr. Whyte has a delightful English style, rich and varied in historical and literary illustration. His Bible characters, Bunyan, Harvard and other worthies, and his expositions are known throughout the world for their deep insight into human nature and spiritual experience. His characteristic studies are along experimental and autobiographical lines. The morning I heard him he was beginning a

series of such studies in the Roman letter, seeking to fathom the great soul of Paul from his letter to the Romans. I tell you British audiences expect, and they get, solid preaching of master thinkers. His sermon, while expository was nevertheless eminently practical, and the application to modern life and conditions was strong and impressive.

It was my great privilege to see and hear these leaders in what may be called their specialties. Each man has one original and distinct service to which he gives himself with special emphasis. It is his hobby. And in nearly every case the man regards that service as his best and most profitable contribution to the community. With R. J. Campbell it is his Thursday noon service; C. Silvester Horne has a popular Saturday night concert; G. Campbell Morgan delights in his great Friday night Bible class, while Alexander Whyte gives of his best to his unique Sunday evening men's class. Dr. Whyte's class meets in the main auditorium of the church immediately after the night service. Men, mostly young men, from all over Edinburgh attend these studies. A different study is taken every year. This winter the subject is, "Some Modern Puritans." One may judge of the importance of these lectures from the themes discussed, as, "Mr. Gladstone as a Christian Man, as a Christian Statesman, as an Original Author, as a Scholar and Critic, and as an Editor and Ambassador"; "John Keble, the Sweet Singer of our Israel and a True Saint, if this Generation has Seen One"; "The Wilberforce Family, Coleridge, Spurgeon, Chalmers, The Brothers Haldane," and others. The subject on the night of my attendance was, "The Brothers Mozley." The Doctor has a few scattered notes which he follows or disregards at will. He simply talks of men and books and movements of thought in a most interesting and informing way. He is so widely read and so full of his subject that his most commonplace talk is a rich intellectual feast. How privileged are the young men who can regularly wait upon such a scholar! These evening classes must have a great informing and uplifting influence upon the young manhood of the city.

## J. H. Jowett.

The second Sunday found me in the great and important Midland center—Birmingham. Birmingham is not only a mighty commercial city, but it has also in its Hall of Fame such giants of influence as, Joseph Chamberlain, the great Dr. R. W. Dale, Sir Oliver Lodge, and, as many regard him, the greatest living English preacher—J. H. Jowett. Carr's Lane Congregational Church is a great generating house of social and spiritual forces. Mr. Jowett in his preaching fuses into a strong combination the two elements of deep spirituality and great intellectuality, both presented simply and yet delightfully original. As a social worker Mr. Jowett with Carr's Lane is one of the great forces of the city, so much so that on the occasion of the recent New York invitation to the Fifth Avenue Church the magistrates of Birmingham did a thing never before known, for they themselves begged Mr. Jowett to remain. In his own church there was a remarkable scene when he announced that he had declined the invitation to New York. The statement was received with loud applause, and many members of the church arose and started to sing the Doxology, which the organist tried in vain to lead. Mr. Jowett quietly but firmly checked the demonstration.

Mr. Jowett does not command the great hearing of C. H. Spurgeon. His ministry and message are very different. The Birmingham pastor is not strictly speaking a popular preacher. He is pre-eminently a teacher or prophet and inspirer. His language and style are beautiful—the result of long and hard effort. Nothing but the very best will satisfy this preacher. His morning text was: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." (Matt 10:41.) His thesis was: There are prophets, divinely inspired men. God speaks to and through these men. All are not prophets, but our work is to receive the prophet of God and his message. The preacher discussed, of course, how God speaks to his prophets, and how we are to distinguish between the varying voices. The great text is the moral one. Life, more abundant and perfect life, must be the ideal of progress. It was a noble and eloquent message, so needed everywhere today. The evening sermon was equally strong and eloquent from Luke 11:34. J. H. Jowett is a happy combination of eloquence, learning, simplicity, originality, deep spirituality and modesty. His fourteen years in Birmingham are really preparatory to a national, and one might almost say, a world ministry. He is a man with a vision, a prophet, and may God richly bless him that he may continue to minister to others.

London! How can one adequately write of a Sunday in London? While in London I had the privilege of hearing Dr. John Clifford, F. B. Meyer, C. Silvester Horne, Canon Scott Holland; but my chief interest centered around two men—G. Campbell Morgan of Westminster Chapel, and R. J. Campbell of the City Temple.

## G. Campbell Morgan.

Dr. Morgan is the recognized champion of orthodox Christianity in London, if not in England. He is very popular, and preaches and lectures somewhere aside from his Westminster work almost every week. Five years ago Westminster Chapel was practically dead, but with the settlement of Campbell Morgan great progress was made, and now his chapel is one of the busiest and most successful religious centers in all England. He has a captivating personality, ready and pleasing address, and a great capacity for work. He is inclined to be domineering and dogmatic, and refuses fellowship to those who disagree with him theologically. Nevertheless Dr. Morgan is a great force for righteousness. His distinctive ministry is Bible teaching and interpretation. He himself is an indefatigable Bible student, and his ministry is almost wholly scripture exposition. Campbell Morgan's ambition in going to Westminster was to establish a great Bible study center, and he has done it. There assembles in the large and beautiful church every Friday night a large class of fifteen hundred people from all parts of London. It is a unique service, deeply spiritual, very practical, and on such occasions Dr. Morgan is seen and heard at his best. His expositions are simple and popular. He accepts some and strongly rejects others of the higher critical conclusions. His one unflinching panacea for all the indifference to religious things is Bible knowledge. It was my privilege to attend a conference of Bible teachers convened by Dr. Morgan to affect some permanent organization and to publish a magazine for Bible teachers. It was a delightful conference, very spiritual and helpful. Everything went well until the discus-



sion of a basis of fellowship was introduced, then there was confusion. In that little conference there was liberal and conservative. The conservative tried to limit and bind the spirit of free men, but there were those who objected, and preferred freedom and tolerance to uniformity. It was an interesting yet pathetic session. How utterly futile to expect union in this twentieth century on opinions and interpretations and dogmas!

Campbell Morgan is greatly beloved by his people. His rejection of the recent New York call gave general satisfaction. He is ambitious for a national Bible study campaign with Westminster Chapel as its center. His chief literary interest is *The Analyzed Bible*, which will comprise forty volumes. To these manifold labors Mr. Morgan is giving himself with abandon.

#### R. J. Campbell.

The City Temple is the center of another equally unique propaganda. Its minister, R. J. Campbell, is the recognized apostle of higher criticism in England. Mr. Campbell is an able, eloquent and popular preacher. He has not the grace and style of Jowett, nor the fire of Morgan; but there is a call to manhood and service, a deep spirituality, a satisfying reasonableness, and a distinct modern note in Mr. Campbell's preaching, which are having a peculiar influence upon London Christianity. It was my great pleasure to attend two services in the City Temple. The Thursday noon meeting is the continuation of Dr. Parker's original idea. In it R. J. Campbell devotes himself to the preaching of Christianity from the modern point of view. It is an inspiring sight to see those earnest business men being won back to a vital Christian life by this new prophet of religion. Mr. Campbell sees in this new interpretation the only hope of the church in these modern days. And so he and his colleagues are giving themselves to an organized propaganda. A society called the Progressive League has been initiated. The Christian Commonwealth is their official organ. There is a call for preachers and social

workers. And altogether the new movement is showing much life and is having some success. Mr. Campbell's subject was *The Eternal Man*. "Ye are from beneath, I am from above: Ye are from this world, I am not of this world." (John 8:23.) One has time only for a few brief extracts from this remarkable sermon. "This book belonged to a school which made free use of the narrative method to convey spiritual truth. What is here put into the mouth of Jesus is what the writer believed about Jesus. . . . The passage as it stands represents what the primitive Christian church had come to feel in reference to the person of their Lord, not what he himself declared. . . . As I have more than once affirmed, all that Christian faith has ever asserted concerning the divine dignity of Jesus is true, it must be true, or else the universe is not a moral order. . . . I wish one could get people to see this. . . . You have not explained Jesus when you have stripped him of superhuman attributes and made him a man among men, and I for one have never taught any such thing. Throne him as high as ever you can, and you will not exaggerate as to what he was and is. All that Catholic or Protestant devotion has ever felt concerning our Lord and Master may be less than the truth, it cannot be more." There is a difference between Jesus and his disciples, but it is not in nature, it is in degree of moral and religious perfection. "What men love and reverence in Jesus is just that which they feel to be akin to themselves, the beauty of nature and deed which, however ideal, however exalted, has not thereby ceased to be human. . . . The Jesus who speaks here in my text is the Christ who speaks in every soul, and in every soul this same declaration is continually being made. . . . The inner man, the deeper man, the universal man, the spiritual man, can never be satisfied to be what pertains only to the flesh and the world of sense; he knows these for what they are and himself for what he is; they are from beneath and he from above. . . . This earth man is not the real man, this selfish, un-

lovely you is not the real you. The real you is eternal, the express image of the Father, integral to the divine being, and one day to be crowned with the glory which it possessed in him before the world was. What men saw in Jesus during his brief earthly life is what you came from and to which you shall return in fellowship with him. You do not know it; you cannot realize it; but so it is. You are here an exile from home, a pilgrim and a stranger in a foreign land. You are here to prove your soul, to bring out the truth you are; and it is to this end that you have been imprisoned in the flesh and are having to take your part in the age-long campaign of humanity against the things which are not itself. The real you is not the sinning, suffering, earth-bound man, but the man who cries out against the degrading bondage and claims his birthright in the life eternal." And thus this sermon and modern message goes on. It is not by his learning, nor eloquence, nor personality, nor spirituality, though these are certainly contributing elements, that Mr. Campbell draws and holds and influences the vast congregations at the City Temple. It is his message. He is meeting a conscious need. He strives to present a reasonable Christianity. It is life and character not doctrine that counts. And men are flocking to him.

One is greatly impressed by the spirit of reverence which pervades a British church service. The anxious attention, the use of Bibles and the silent prayer after the benediction are evidences of genuine worship. Then it is hopeful to see the real place that the church and church leaders hold in the life of the community, city and nation. The foremost preachers are national figures, and their word and influence are determinative to great numbers of people. British preaching for the most part is expository. Bible incidents and precepts are interpreted to meet modern conditions. The call to social service is being answered in the great institutional churches. And so the divine work of reformation by preacher and people, church and institution goes on.

## Through the Eyes of a Missionary

What the Laymen's Uprising Looks Like to One from the Firing Line

BY ARTHUR PAUL WAKEFIELD, M. D.

Missionary to China.

I have been asked to give my impressions of the work being accomplished by the Laymen's Movement. A brave dreamer is needed, but I shall strive to be conservative.

But how can one be conservative? 4000 men from every state in the union, paying \$5.00 for admission to hear mission addresses for four days!

Could you have looked into those faces you would have seen a glow divine—a purpose that set jaws firm—a love and devotion that know no fear and fear no sacrifice. And I am asked to tell you what these men will do!

One thing they will do—they will love each other as never before. As I looked out into those faces I gained an inspiration that will never leave me. I do not know what denominations they belonged to, and thank God, I did not care. I saw them longing for the same things I longed for, singing and praying with terrible earnestness to the God I love. Why should I care how they were called?

I vowed then that I would not crawl down into a well of denominational pride, and, looking into the sky, cry out that all light is mine. I shall go to the mountain top, where I can see the heights whereon others

stand. Their heroes shall be my heroes. Those that have inspired them shall inspire me. Their vision shall be mine—their God my God. They shall be my brothers; we shall be one people.

Oh, the feeling of strength and ability to do things we gained at that Congress! Men who were there and felt the power of that great meeting will go out with a great hunger that will never be satisfied till we are one people. Men in that hunger will work and pray as never before for unity, knowing that "Christ-like Christians cannot stay apart."

You may say this is mere enthusiasm—an effervescence—and ask my reasons for my belief. Very well—the day for hard and fast theological seminaries for turning out iron-clad sectarian preachers has gone. All theological schools of any note really belong to all peoples. We are going to the fountains together. Sectarian schools and teachers have lost their power. Business men, with no care for denominational glory, have grown interested in the practical work of the church and are giving themselves to the service of the church as never before. With them mere opinion has no power. They will not stand for foolish pride—waste of energy

in jealous competition. The weeds and dust of bigotry and arrogance are thrown aside, and the leader can only lead who has breadth of vision and sees the world as God himself sees it—a thing for conquest. To our Christian business man "all waste is disloyalty to the church—all friction is disloyalty to Christ."

But you suggest I am putting a great deal of faith in the business man! Indeed I am. I have faith in him. If the pews could vote on the question today we would have but one Protestant Church in the United States tomorrow!

The narrow religious press, the frozen-faced preacher and teacher have held back about as long as they can. The broad-minded men of the church will not be nagged much longer. For the sake of sweet peace they have waited only to be sneered at and insulted. Patience will die one day, and the deluge will come. And the next day they will wonder why it was they waited so long!

I have met many pastors in the past year, faced many congregations. I know the pulse of pastor and people. I tell you it is getting feverish and impatient.

In passing it is well to note that this is not solely a foreign mission movement. Every

man in that Congress believed in Home Missions. The Home boards can have the support of their people as never before if they will do a practical Christian work. However, Home Missions will go to its death if Home Missions means denominational competition on the home field! Foreign boards parcel out their fields and work in unity. So working they will evangelize the world. They have come to love each other and respect each other's work. Furthermore they have gained the respect and support of the business men of the church because they have mixed brains with charity in their work. The Home forces will be compelled to do the same.

When Bishop Anderson will stand before 4,000 representative men and declare we are wasting more money through over-lapping, through dove-tailing, through rivalries than would evangelize a whole race in a single generation," declaring this to be "neither wise, statesmanlike, nor Christian," when Bishop Anderson will make such a flat statement, and have 4,000 men cheer and thunder in applause, it is well we should listen, and heed. Union in home work is demanded. Men will never support home work until such criticism is done away with and impossible. Then I believe we will without trouble conquer America for Christ! We cannot till then.

I may seem to be putting a great deal of

responsibility upon the layman! But this is the Layman's Movement! And I have found successful pastors hard to separate from their laymen. The day of long-faced, long-coated "orthodoxy" in the pulpit is gone. It is the day of the layman and the tide is just beginning to come in. The church is making an appeal that attracts men, an appeal to the manhood and courage of men. A programme is before the people that is worthy the brain and brawn of men. The old evangelism where the men were almost dragged from their seats, where the invitation was given by the hour and telegrams announced "so many hundreds converted in so many days" have happily about come to a close. Such is not becoming in the service of the King!

But nowadays men are challenged to a life of service and sacrifice that is more attractive than all hysterical pleading. A manly appeal, a new evangelism, a new Christian ideal is here! And after all, is that not the greatest hope of our day? New ideals do not come by chance. They are of divine origin. So, men today want pastors who will make the church a great, living, moving thing, doing something worthy of the King. Great wealthy business men have come to see the joy that comes with Christian service. They are giving and glorying that they may give. They are boldly declaring that the church

knows no Christian men other than those who are giving utterly their lives and means to the services of the church.

There is no compromise, no credit system, no serving two masters in their view of the Church of God! Fearlessly they lay down the law, "You can give without loving, but you cannot love without giving." They call men to prove their Christian balance sheet by God's law of where your treasure is there is your heart. There is no escaping our business men! "Ten per cent under law becomes no less under love."

But you say this is such a low plane! Not at all. A man who has once tasted the joy of service and sacrifice knows that never before did he know what Christianity was. Never before had he had fellowship with Christ! He joys in his ability to serve, prays he may give more, for with service comes love. The service of the King awakens love divine, joy immeasurable, through fellowship with Christ.

And this "Spirit" is the spirit that glows in the very heart of the Laymen's Movement. It is the vital thing. It is the life of this great movement. It is drawing men and leading them as a gleam. The light that glowed in the hearts of Peter and Paul, and Christ, is born anew. A great joy is thrilling men's hearts and is giving a vision that will conquer the world!

## Something More

### Second Communication to the Brotherhood

BY PETER AINSLIE

President American Missionary Society.

Some months ago, in an article under the caption "Some Things To Be Done," I took the liberty of calling attention to the following seven points: (1) A definite step towards giving wider publicity to the Disciples' proposition for union; (2) the advisability of a delegated convention; (3) more business and fewer addresses at the convention; (4) changing of the time of the annual convention from October to the spring or summer; (5) more cordial co-operation with all believers; (6) the necessity of the Disciples being a more devotional people, especially in the choice of their literature and public worship; (7) a conference at Topeka during the convention of 50 or 60 of our brethren regarding these subjects.

Without saying more than simply naming these points, I am led to emphasize numbers 1 and 2 and at the outset I beg to say that number 2 is not more important than number 1, although to many it has appeared so.

If I have read conditions correctly, and I believe that I have, the Disciples are drifting from those principles that gave them their existence and this is not infrequent in the history of movements. One hundred years make great changes. All Protestant denominations drifted from their original principles in those periods of their various histories. Likewise, those movements in the Roman Catholic Church, such as the Franciscan and Dominican, although started in the holy motives of unworldliness and zeal, repeated that same history, so that the Franciscans became lazy mendicants and the Dominicans became rabid inquisitors. Shall the rightfully broad and brotherly plea of the Disciples crystallize into sectarianism as other similar movements have done? is the most vital question today among us.

In the opening of our second century, that which overshadows every other issue—whether we want it to do so or not, is a re-emphasis or re-statement of the Disciples' proposition for Christian union, not once, or

occasionally, but continually. If there was an occasion for the origin of such a movement 100 years ago, when few believed in its principles, what ought the Disciples not do now, when millions in various religious bodies are seeing the necessity for union?

More important than the endowment of a college, more important than any single institution of any kind among us and equally important with our Foreign Missionary work and our Home Missionary work, is the establishing of a Board or Society, whose sole business shall be to disseminate information to all bodies of believers, for the union of Christendom; send out books, tracts and periodicals; issue a monthly magazine, not simply setting forth our position, but allowing persons of other religious bodies who do not see all things as we do, but who see the necessity for union, to speak their convictions, making the magazine a clearing house of thought on Christian union and holding at the same time kindly but firmly and brotherly to those great principles of brotherhood that are so clear on the pages of Scripture.

It has been said that this will cost something. Of course it will, and if it did not it would not only be unworthy of us, but it would have no place in Christianity. Our numerical growth in the last century and our present wealth have given us a position for service, while a kindly feeling towards Christian union among all believers has given us an opportunity for that service, which if not used, and used in proportion to our numbers and wealth, will make our failure more despised than that of other movements which have been started for the common good.

Our own literature is largely for our own people and it has little circulation beyond our borders; likewise our evangelists and ministers are dealing largely with our own people and persons luke-warm in their de-

nominal faith and others unidentified with any religious body. I say that this is largely—not entirely the case—and I do not mention this to underestimate the importance of this work, but I do mention this to say that we have a message distinctively for the believers in all religious bodies and we have no definite program for making it known to them. Has not the time come when there should be established such a program and on such a large scale as shall be worthy of not only the toils of the last 100 years, but of the Christ, whose we are and whom we serve? Will the Topeka Convention do anything towards the consummation of this present duty?

Regarding number 2, which refers to a delegated convention, it is known that the Constitution of the American Christian Missionary Society provides for such a convention as follows: "Its membership shall consist of members of the Church of Christ as follows: (a) Life directors qualified by the payment of \$500 each in not more than five annual installments. (b) Life members, by the payment of \$100, each in not more than five annual installments. (c) Annual members by the payment of \$10 each. (d) Delegates from churches. Each Church of Christ is entitled to one delegate and one additional delegate for each 100 members beyond the first 100 and up to 500. No church is entitled to more than five delegates. (e) Presidents and corresponding secretaries of all state and provincial missionary societies. (f) Missionary societies, churches, Sunday-schools and other organizations may bestow directorships and memberships on the above conditions. (g) Those persons who have become life members or life directors of this Society by the payment of other sums than those mentioned in this Constitution are to enjoy and exercise all the rights conferred upon them under the former Constitution of this Society."



This being that part of the Constitution of the American Christian Missionary Society which has to do with convention membership, it is eminently proper that our Topeka Convention should be organized on this basis. Then it can be discussed and there decided on the floor of the convention and under the Constitution whether the membership in the future shall be as the present Constitution prescribes, or whether the Constitution shall be revised on some other basis of membership, or whether there shall be any membership at all. It is difficult to see how the Topeka Convention could be organized on any other basis than that which conforms fully to the present Constitution.

The life directors, life members, annual members and presidents and corresponding secretaries and all state and provincial missionary societies are already qualified for membership and, if it is not improper to suggest, it would be well for the churches now to begin selecting their delegates, which should be men if possible, bearing such credentials as those in charge of the department shall deem necessary. Whether church delegations shall remain as permanent or auxiliary societies of the American Christian Missionary Society in the various churches, something after the order of the C. W. B. M. be substituted and which has many features of excellence, is a matter for our brethren

to decide. There is one advantage in such a plan of organization and that is, these auxiliaries in the various churches would be powerful in disseminating missionary intelligence, as the auxiliaries of the C. W. B. M. have done among the women. Whatever we do, let us not forget that the most important issue before us is the making known of the New Testament plea of union to the whole Christian world.

It is hoped that our papers will give the freest discussion to these topics from all sides before the convention convenes, rather than after it has adjourned, so that a definite sentiment may have been created before the convention meets.

## The Regeneration of King Kelly

BY HOWARD R. VAN AUKEN

Author of Captain Pat Kelly's Religion.

The wind shrieked; the breakers crashed, and the tempest howled its fury, while the smugglers in the old deserted church, refugees from the hurricane, talked vile language, uttered huge oaths and drank large potations of fiery aquadiente.

"Shiver me," said Captain Pembroke Behtel, "but it's a 'igh old time the winds a 'avin houteide this day, and hit's mighty glad Hi am we're 'ere. No revenoo cutters haround that reef for a few days, and we kin git out o' 'ere easy and run across and land off Punta Rassa. Wha's at?"

The noise and glare of a rocket were faintly borne to their keen senses.

"Say," said Sam Pilot, "that's a boat hout on the reef. Hi reckon we could put out the yawl an' git 'em, but that'll mean witnesses, court house, jail an' a chain gang. Not for mine! I don't want no killin' on my 'ands, but Hi don't want no chain gang business neither. Third offense fer me. I just move we don't know nothin' about 'em."

A grunt of general approval followed. Several more rockets were fired. This appeal from the wrecking boat was so eloquent to them—for these citizens of the sea understood better than you or I could just what it meant—that uneasiness began to be vividly written on several faces despite Sam Pilot's speech. They were criminals but they were hardy sailors, and the instinct of risking life to help another seaman fighting against odds, was strong within them.

Captain Pembroke buttoned his oil skins closely about him. "Hi guess Hi'll go hout and see wha's up. Hi'll come back again pretty soon. I don't guess them fellers kin git off hunless us 'elp 'em, and that won't be very 'ard in the lee of the reef." He passed on out.

"As I was a-sayin'," said big Jim Sanders, taking a swallow of aquadiente, "when Cap'n Bubber Smart was one of us, 'e was a dandy 'e was. Once when we 'ah a cargo on and the revenooos got after us, we slipped around Dore Key and sunk our boat and swum ashore. Hit was funny to watch 'em when they got around. There wan't no boat hin sight and there wan't no way for hit to git hout o' sight. They just palavered and talked and we watched 'em from the shore. I don't guess them revenooos got over wonderin' yit. But he got ketchid once and they soaked him pretty 'ard. It sot him to meditat'in', an' 'e comes to me after 'is sentence and says, 'Jim, I'm quittin'; Josh Curry has gi'n me his ship an' Hi'm in fer honest work.' 'E wuz a corkin' sailor, but don't 'e make 'is crew step lively tho! 'e can break the Ten Commandments bevery time 'e speaks to one of 'em. 'E, its the brown jug considerable, but not one drop does 'e give 'is crew. An' if any one of im bats a heye at 'im! Say, but 'e

kin lick hanything except the devil—and perhaps King Kelly."

"Yes," drawled another, "an' King Kelly shipped with 'im last voyage. Said 'e done hit to git away from the booze. Got second mates berth. Say, Hi'd like to see them two about the third day hout!"

"Boys! Boys! Boys! quick! Into yer skins! Hit's Cap'n Bubber Smart's ship! 'e was one of us once! Come on!"

There was no hesitancy now.

Every one sprang to his feet. Here was an old friend in peril. Every man would have gone into the jaws of death to attempt to save his life. Out from the shaking building, out into the howling storm, out under the bending trees, and soon the stout yawl boat out on the storm lashed sea, oared by six stalwart, expert seamen, was driving her nose steadily toward the reef where the wreck was piled high and men were clinging to her decks.

It was an easy task for these experts, this task of rescue. The reef and the boat broke the force of the sea. Two trips were made. No words were uttered until all hands were housed together. Then Captain Pembroke spoke:

"Where's Cap'n Bubber?"

King Kelly, the last man from the ship answered, "Gone 'ome."

"Gone 'ome!"

"Yes, to 'eaven. 'e died a Christian."

"Died a Christian! Say, King, let me feel o' yer 'ead. Didn't ye get a wallop on hit? Yer brain wobbles sure. Died a Christian!"

"No, I ain't got 'urt an' my brain don't wobble. 'e died a Christian an' died tryin' to save the cook's flunkey."

"Say, it'd take a Christian to die fer a cook's flunkey," muttered Sam Pilot.

"The cook's flunkey was hout on deck and a leanin' over the rail careless like an' falls overboard. He couldn't swim none an' Cap'n Bubber went overboard after him. I'll tell you the rest after supper. We are all hungry an' hits a long story. But first an' foremost you cart that demijohn of aquadiente hout-side. This was once the Lord's house. Nobody holds church here no more but once it was dedicated to God."

As they gathered together to eat, Cap'n Pembroke timidly said, "King, I guess you'd better bless the food." And the head of every smuggler bowed in respect as King Kelly, who had formerly been associated in their minds as one of their own kind, only worse, asked in friendly terms the blessing of One whom they sometimes feared, sometimes derided, always shunned and never understood.

The storm roared on, and the little old church on Key Largo harbored these men as they ate. No such sight was ever seen there before. The cook had brought his dishes,

food and charcoal stove from his galley. A few years before and the pine apple fields stretched out, dotted here and there by the orange, banana, alligator, pear and sapadillo trees. While to add beauty to the scene an occasional group of palms lifted their lordly heads above all others, and when the wind blew waved their twenty foot leaves until their fronds resembled the moving tentacles of a giant octopus. But a few years before came the great hurricane, strewn the shores with wreckage and leaving an occasional body to whiten in the sand. The same storm worked its havoc among the homes of the farmers, leaving intact only the little church protected by a grove of palmettos. The soil too was wearing out and new land cost nothing, so the farmers went elsewhere. The harbor here made by a long sand-bar gave refuge to the boat and the church, protection to these smugglers and those whom they had rescued from the sea.

The meal was eaten in an unusual silence. These smugglers would have welcomed the companionship of King Kelley a year ago as a boon to their company. He was a capital storyteller and would have told them how he fought with naked knives against three Mexicans, or how he had "cleaned the whole house at a Cuban dance in Gujanabacoa, or how he had taken two "bad niggers" and handed them over to the police. But here was a new King Kelley, one they did not understand. What had wrought the change? He had said that their old companion, as bad a reprobate as any of them, had died a Christian. Maybe King too "had the marks on him." He had a certain dignity now which changed his whole bearing. What did he mean by ordering the aquadiente out and talking about this being the Lord's house? Yes, King must have turned Christian. Well, his story would come soon and that might explain it.

These men knew something about religion too. In their native town of Key West they frequently went to church. They knew nothing of creeds or church polity; but when there came a minister who told them simply, plainly and forcefully, about a God who loved them no matter how much they sinned, about a Man who died to teach them that God was love and also taught them that the highest, noblest thing was to help one another, they went often to hear him. There was the little old man with the fiery temper who had declared that those people who did not accept the vicarious atonement, would be lost in hell forever. They did not know what vicarious atonement meant. To them it seemed unfair. They never went back again. There was the crippled evangelist, a meandering theological quack with religiosity sticking out of every expression of his face, who was

(Continued on page 17.)



## Our Readers' Opinions

### Beginning of Baptism

Is it true that, in the Christian Church, "baptism was the taking over of the most significant rite of the Jewish ritual"? This is affirmed in the Biblical Problems column of the Century and denied here, on the ground that "the facts are fatal to this view," as they are stated in the holy scriptures. In the Levitical ritual we find the washing with water of the whole person in the consecration of priests and in the purification of unclean persons in their separation from their filthiness. The mode of washing is not prescribed but may be by immersion in water or otherwise. It must be a complete ablution. These washings were typical of the full cleansing of the soul from sin by Jesus Christ.

This is "the doctrine of baptisms" alluded to in Hebrews 6:2, and called "divers washings" in Hebrews 9:10, in both of which passages, there is the word *baptismos*, as also in Mark 7:8,—a form of the word different from that used for the Christian ordinance, viz., *baptisma*. They are not interchanged either in form or use. The washings of the Jewish ritual were self-washings, and in later usage, self-immersions in water, "for the putting away of the filth of the flesh" as Peter expressed it; the baptism of the new institution is the seeking of a good conscience toward God "through the sanctification of the spirit unto obedience and the sprinkling of the blood of Jesus Christ," as also Peter phrases it. These typical illustrations doubtless, disposed the Jewish mind to more readily accept the ministry of the fore-messenger of Christ.

"The law and the prophets were until John," and Olshausen is correct, beyond the possibility of fair contradiction, in saying "a lustration performed on the proselyte by another did not take place before the baptism of John."

Smith's Bible dictionary says: "There is no direct evidence of such practice in use previous to the destruction of Jerusalem." "The negative argument drawn from the silence of the Old Testament, of the Apocrypha, of Philo and of Josephus, is almost decisive against the belief that there was as much importance attached to it as we find in the Talmudists."

The authorities cited by Professor Willett do not reach the point in issue and so fail to justify his repeated assertion. The open-mindedness so much emphasized in modern thought, is not exhibited in a premised opinion that "it is no part of a spiritual religion to coin new forms of ritual." This is sheer assumption without warrant and a presumption of spiritual insight superior to that afforded by scriptural statements. It makes a preconceived notion of a spiritual religion a test of Christ's teaching, either by example or precept, and rejects what does not accord with such preconception. This is not a fair attitude in which to come to any subject.

It is the vicious method of Prof. H. C. Garvin in his book, entitled *What the Bible Teaches*, in which he rejects baptism and the Lord's Supper and everything else that does not suit his notion of what the Bible should teach.

Some two years ago, a Chicago professor and pastor of one of our churches, said: "It is growing clearer, with a fuller knowledge of the New Testament and of the mind of Christ that his religion is inner and spiritual. There is increasing doubt whether he ever commanded baptism or intended it as an indispensable ordinance any more than he did feet-washing."

This statement neither indicates clear thinking, spiritual discernment nor a reverent attitude toward the teachings of the Great Teacher. It boldly assumes "a fuller knowledge of the New Testament" than has been revealed by the Holy Spirit through the apostles.

This is the precise ground on which George Fox and his Quaker friends reject all outward forms in religion. But in fact, the most spiritual religion conceivable is that which expresses itself in the complete submergence of the human will into the will of God in the obedience of faith to all forms given by him in whom we believe and in consistently following him by loving service in all the requirements of the kingdom of Christ. A want of spiritual insight is evinced in despising or belittling divine appointments which leads to rejection of the Christ and the crowning in the heart of any whim that one may conceive and exalt in his own fancy.

What, then, are the facts clearly stated in the gospels concerning the beginning of baptism?

In the first chapter of John's gospel we find that "there was a man sent from God whose name was John." This man was "sent to baptize in water," that the One "preferred before him should be made manifest to Israel." He was also instructed as to his identification.

With this call, commission and instruction John became "a voice" in the wilderness that startled the slumbering faith of Israel into activity and highest expectancy. So "there went out to him Jerusalem and all Judea and all the region round about Jordan, confessing their sins." In Mark's gospel this is called "the beginning of the gospel of Jesus Christ, the Son of God."

Beyond a doubt, it was the beginning of baptism administered by a God-sent man to a penitent believer, and that only is Christian baptism. The fact that Christ himself came to such a man to be baptized of him, that no part of righteousness might be left unfulfilled by him, lifts it above the mere ritual and makes it a part of spiritual religion that awakens a consciousness of loyalty to God in the soul that brings peace and joy. In it Jesus was recognized as the well beloved Son of God and this fact should command the respect of all friends of Christ as manifesting a spiritual side in the obedience of faith. Jesus did not commend the putting of new wine into old bottles nor did he hesitate to "coin a ritual" suited to the spirit of the new religion which he gave the world and that "functions serviceably" to the needs of mankind everywhere and for all time.

W. L. HAYDEN.

Indianapolis, Ind.

[It would seem, at first glance, that the religion of Israel should have "coined its own" forms of service independently of the earlier faiths, and that Christianity should have avoided the use of forms which were already familiar in Judaism. Yet neither of these claims, so desirable from the standpoint of apologetics is warranted by the facts. The religious teachers of Israel took the forms that were on hand, as inheritances or as the practice of other peoples and informed them with a new meaning and value. Jesus and the apostles did precisely the same thing with the few forms they used. To deny this and assert the originality of Christianity in the matter of ritual was once thought to be necessary, as the works cited by Mr. Hayden show, and as he appears to think. The views of the recent authorities,

who are interested only in the facts and not in any theory as to what the facts ought to have been, have been given already.—EDITORS.]

### "An Incorrect Classification"

Editors the Christian Century: You ask me to state "what possible connection the doctrine of immersion can have with the principle . . . of spirituality in religion." I would say that that connection is affirmed more confidently by the Christian consciousness than any other fact about immersion. On my shelves are two little books by Baptist ministers in London: Mr. Alfred Phillips, in his "What Baptists Stand For," devotes his third chapter to an elucidation of Romans 6:1-4. He leaves his readers in no doubt that there is a very real connection, and that that connection has strongly influenced Baptists in their adherence to the practice of immersion. Mr. F. A. Jones, in his "The Gospel in Baptism," shows that the New Testament doctrine of faith and repentance are embodied in the ordinance as practised by the Baptists, whereas affusion and other substitutes for immersion are devoid of that spiritual significance and hence valueless. Doubtless the early Baptists practiced immersion because it seemed to them to be the scriptural mode, but that fact alone does not account for their unflinching adherence to the practice through centuries of misrepresentation and persecution. The truth they were ready to lay down their lives for, and did lay down their lives for, was the truth that Christ's kingdom on earth is a spiritual kingdom, and they remained loyal to the New Testament baptism because it seemed to them to harmonize with that conception of the kingdom, and was a vehicle of spiritual truth as other forms of the ordinance were not. Much more might be said, but this is sufficient.

The one thing, however, which I have sought to emphasize in my previous letter, and do not wish us to lose sight of now, is that it is not in accord with fact to say of the Baptists today that they are a portion of the Church of Christ organized around the dogma that "Christ commanded and the apostles practiced immersion for baptism." That never has been true of the Baptists; they themselves indignantly repudiate it, and we, who have suffered so much from the kind offices of our friends in seeking to define our position for us, cannot be guilty of the same folly.

Your last sentence is somewhat irrelevant: I am not seeking to tie the Disciples up to the immersion dogma or any other dogma. If I know it, I am not on the road to yesterday. Faithfully yours,

Fort Wayne, Indiana.

E. M. TODD.

### Delighted!

Mr. C. C. Morrison, Editor: I wish to say that the children are simply delighted with the Bethany Graded Lessons. The pictures that came with my quarterly I passepartout and these we have hanging in our class corner. The stories are most beautifully told, and teach the purest lessons of any children's series I have ever seen. They aim to teach the child to know our God as one of love who protects and rewards those who obey. The children can tell the story of every picture for the quarter and recite the memory verses for them.

In a word I recommend them to any school that wishes the best lessons published.

Batavia, Ill.

ERMA JEFFERY.

A  
SERIAL  
STORY

## Donald Graeme

Copyright, 1910, by J. C. Kilmer

By  
M. A.  
FULTON

### CHAPTER THREE.

#### Dawning Hope.

She heard the old grandfather clock in the lobby strike twelve, one, two, and yet sleep came not with her cool fingers to touch her aching brow or close her burning eyes. Sleep comes easily enough to most girls of nineteen, no matter how cruelly sorrow may have touched their hearts. But Jeanie Graeme was no ordinary girl, and the sorrow that had fallen upon her was no ordinary sorrow. Had death come to her only brother, and she had seen him laid in the shelter of the grave, she would have mourned deeply but serenely, with the strength of hope in her heart and its holy light on her young face. But Donald, steeped in crime and in danger of public disgrace was a grief of a different kind. Of all trouble, that which must be borne in the loneliness of one's own soul, without the aid of tender, human sympathy of even our nearest and dearest, is the hardest to bear. And Jeanie felt the crushing weight of such a sorrow, when she bade good-night to Archie Monteith on that evening of such varied revelations, and slipped away to her own room with a sad face and a breaking heart. She was glad that the gloaming hid her wan looks from the mother's fond eyes, as she stole into her room to say good-night on her way to her own room. She was sorely tempted to fling herself on her knees beside her mother's bed, and tell her all. But she knew this would mean no rest for her mother as well as for herself, so she restrained herself, and also comforted herself with the thought that perhaps in some way which she could not yet see, she would be guided through this terrible trial.

But the hours passed swiftly through the brief summer night. The tired brain kept throbbing, throbbing without coherent thought, or worse still, with one thought repeating itself over and over again, with maddening monotony: "Donald a gambler, Donald a gambler." Thus the weary hours dragged on and still she could see no way of escape either for herself or Donald, but the one offered her by her cousin Archie.

And the more she thought of his offer, the less she liked it. Where had he gained his knowledge of Donald's affairs? How much had he heard through the open window? Why had he not at once made them aware of his presence, as an honest man should? As for accepting his offer of marriage, she knew now, when away from the hypnotic influence of his presence, that it was out of the question. He could never be more to her than he always had been.

The early morning sunshine was flooding her room with hazy shafts of light, when she at last dropped off into a sound and refreshing sleep. She did not wake up till long past her usual time of rising. Her mother peeped into her room more than once, but finding Jeanie still asleep, she quietly slipped away without awaking her. It was almost eleven o'clock when she entered the breakfast-room and found only her mother there.

"Why Jeanie, what a long ride you and Archie must have taken yesterday. I thought you were never going to wake up."

"No, mother; we only went the length of the Auld Brig o' Bothwell, but we wandered about awhile and talked of the men of the Covenant and—" she paused, would she tell her mother all? Something held her

back. The good angel perhaps, who looks after the weary lamb. "And somehow I felt very tired last night, and headachy too. So I did not sleep till dawn o' day. And I think I have made up in the morning what I lost at night."

"Well, here's a note from Mr. Sinclair for you, read it while I get you a cup of fresh tea, bairn."

Jeanie nervously tore open the envelope. As she glanced over the letter, a soft smile stole over her face.

"Well, what is it?" inquired Mrs. Graeme, as she poured out the tea.

"Mr. Sinclair wants me to take the organ for tomorrow. Miss Greg has been suddenly called away to see her mother, who is ill, it appears. He says there will be a practice this evening at three o'clock. He is sorry he cannot be there, as he has a funeral at the far end of the parish."

"It is a pity he cannot be there himself."

"It would have been much easier for me, mother. I know so few of the choir members now. I'll likely feel nervous at first."

"Havers, lassie," said her mother, who sometimes dropped into "the guid auld Scottish tongue," though as a general rule, like many lowland folks, she used simple English. Jeanie laughed and answered:

"All the same, mother, I'll be glad to feel my fingers touch the organ keys again. If you were dying it would comfort you to hear the music that one seems to become a part of, and forget everything else."

"My word, Jeanie, what does a bit girlie like you know about forgetting?" She blushed uncomfortably, and changed the subject.

"Where's cousin Archie, mother?"

"Off to Glasgow by the eleven train. He says he's coming back in the evening. Are you encouraging him to come, Jeanie?" she inquired wistfully.

"I do not think so, mother. I believe I have always treated him as a cousin, no more, yet last night he asked me to be his wife."

"I just thought so, dear; his mother has been hinting at this for ever so long. Bestowing no end of praise on Archie, too."

"Most mothers like to praise their boys," said Jeanie, trying to smile into her mother's anxious face.

"Archie will be well off, Jeanie, but that is not everything. What answer did you give him?"

"I told him that I did not wish to leave you and father, and that he must not think of me, except as his cousin."

"Poor Archie. Did he seem much put out over your refusal?"

"He would not accept my answer then, mother. He said I must take time to think over it."

"Very wise of Archie. You are too young to know your own mind yet, dear."

"Would you like to see me married to him, mother?"

"I would like to see you choose what would be for your future happiness, my child."

"Is not that sometimes very difficult to find out?"

"If your own heart does not tell you, Jeanie, do not decide. You are both young, let him wait, if he loves you, he will not object to that."

"But do you think I should get engaged to him, mother?"

"If you do not care for him, my love, certainly not. Let him spin again, if it please him, a year hence." Jeanie rose gently from the table and placing her arms round her mother's neck, she kissed her tenderly.

"Mother, dear, I'm so glad you won't be disappointed. And father will think just as you do." The mother's face shone with a glad light, as she warmly returned Jeanie's caress.

"And now, child, worry no more about it. You look pale as a ghost. Run away out into the garden for an hour before dinner. You must brighten up for the choir practice, you know."

"Yes, mother, but first I will run to the shop and show father Mr. Sinclair's letter. He will be so pleased."

"Weel, Jeanie, what kind o' an oncany was on fit wi' you and Archie last night, when the morn finds you sleepin' like an owl instead o' bein' up wi' the lark?"

"I'll be a lark for you tomorrow, father; read this."

"I'm real glad yer able to take the 'case o' pipes' for Miss Greg, puir body. She's naething but skin and bone. It's a lang holiday she'll soon be haein', if she doesna change for the better before lang."

"Oh, father, may I tell Mr. Sinclair that I will take the organ for her for a month or two. It would be only a joy to me, you know."

"Yer kind heart is a joy tae me, lassie. Sae tell Mr. Sinclair—Gin yer mither lets ye." With a glad light in her eyes she was turning away, when a young man entered the shop, who smilingly came forward, hat in hand, and camera strapped on his broad shoulders.

"Wish me joy, Miss Graeme. I'm off for my holidays."

"With all my heart, Mr. Gordon. And where are you bound?"

"Oh, just wherever fancy leads me. My heart may be in the Highlands one day, and in Rothsay the next, and so on, for the next fortnight. I had hoped your brother here," he said, nodding towards the office, where Donald's head and shoulders could be seen bending over a ledger, "could have come with me, but it seems he can't get away now."

"I am very sorry," she said. "It would have been so nice for Donald."

"And for me," he laughed. "But it can't be helped. I have a good friend here at my back that sticks to me like a brick. I expect to take some good snapshots while I'm away, Miss Graeme. May I come in and show them to you when I come back?"

"I will be delighted," she said. "I just love to look at snapshots, especially of people."

"I got a capital one this morning. I just ran in to the bank to say ta ta to the other poor chaps at work. There was a swell traveler at the counter getting a big order cashed. He was so engrossed over his 'half notes and half gold,' that he didn't notice me, and I had him in a twinkling. That's number one—You'll see with the others."

"You young fellows wha carry yer fads on yer shooters are a perfect nuisance in these days. Honest fowks canna dae their beeziness wi'out bein' stuck on post-cards an' sic trash."

"It is only highly distinguished looking people we want, Mr. Graeme; so it's a compliment to be selected by the artist. Bye bye." And he was off.

The practice was over. Yet the young girl lingered, her soul in her face as she played piece after piece. The swelling chords of a prayer by one of the old masters seemed to wrap her soul and body in its intense wailing, pleading strains. All unknown to her, unheeded rather, two bright tears hung on her pale cheeks when she was recalled



to herself by a slight movement near her. She looked up to see Mr. Sinclair standing by her side, a look in his eyes which brought the warm color in a rush to her sweet face.

"Jeanie," he said.

"I thought you were not at home yet, Mr. Sinclair, and—it is so good to be with the organ again, I could not leave it."

"But you are sad, Jeanie. The organ has not been the cause. Tell me what it is, child."

"I cannot, Mr. Sinclair." And other tears followed the first. She did not try to stop them.

"Have you ceased to regard me as a true friend, Jeanie?"

"No, no, if I could tell anyone in the whole world, I would tell you."

"Then you will let me help you." A sudden light of hope flashed into her face as she replied in a low, earnest voice.

"You can help me, but you would have to trust me—without asking for an explanation of what may seem strange to you, in my request."

"Make your request, Jeanie," he said kindly.

"I scarcely know how to tell you. But, oh, I cannot help it. And I know I can trust you."

"Yes, you can trust me, child—and better still, I can trust you."

"You may not, when you know all."

"I thought you were not going to tell me all."

"I mean all that I can tell," she said timidly.

"I am waiting, Jeanie," he said. "I had rather know your wishes at once." She looked up into his face and saw that he was touched by her trouble more than he cared to show. With a mighty effort at self-control she said hurriedly:

"Would you please lend me one hundred pounds?" His look of utter astonishment smote her to the heart.

Indeed, indeed, I have done no wrong, Mr. Sinclair," she wailed, as she clasped her hands in pitiful distress.

"Be calm, my little girl," he whispered tenderly. "I would as soon accuse an angel from heaven of wrong-doing. I would not suspect you, Jeanie, no, not even of falsehood in your thoughts. But some one else may be guilty of wrong-doing, and your action may lead to the downfall of one you love."

"I need this money, Mr. Sinclair. I cannot do without it."

"Would your father and mother wish me to give it you, Jeanie?"

"They would give it themselves—if I could tell them. But it is something I do not wish them to know. It would break their hearts," she said naively, thinking all the time she was screening Donald. As if he did not know the miserable truth, the instant she spoke of money.

"But why not tell me everything, Jeanie, everything? The burden divided would be easier for you to bear."

"I would be glad, very glad, to tell you, if I could. But I am under a promise—you know I could not break faith."

"Certainly you could not; but could you not give me an idea of how this sum of money is going to be spent?"

"It is spent already—it must be paid before Monday night, or—oh, I don't know what will happen."

"Is it a just debt, child?"

"It must be paid, it must, there is no help for it. I will pay it back to you, Mr. Sinclair. I will save from my pocket money, and from dress. It may be a long while before I save all, but I will, some day." She looked so frail and childlike, in her pleading, that he longed to take her in his arms and comfort her as a father might his child.

But he had just discovered an empty place in his heart which warned him that he had no fatherly affection to offer her. So he smiled gravely into her upturned face, as he inquired:

"When do you say you want this money, Jeanie?"

"On Monday."

"On Monday you shall have it. Meet me as if by accident at the Cross Roads at two o'clock."

"And you will never mention anything about this to father or mother, or indeed to anyone?"

"Never, unless I have your permission."

"How can I ever thank you enough," she said, extending both hands to him.

"It is I who do not know how to thank you," said he, for honoring me with your confidence." He held her hands a few moments, firmly clasped in his. Then he bent his head slightly and raising one of her hands to his lips he kissed it.

"God bless you, dear child, and keep you from all evil," he whispered and turned away. She watched him till he passed out into the the August sunshine. Falling then upon her knees she prayed: "God bless this dear friend now and forevermore, and make his life as happy as it is true and good."

As she passed through the shop on her return home, she found Donald alone there. All the rest had gone to tea.

"Donald," she said joyfully, "I have found the wherewithal to save you from public disgrace this time. Do you promise me that you will never err in the same way again?"

"I have seen myself since last night, Jeanie, as I never saw myself before—a poor, weak fool." He lifted his hand solemnly. I swear that I will never bet or gamble again so long as I shall live, so help me God."

"Thank God, Donald."

"Will you tell me where you are getting the money, Jeanie?"

"No, Donald—you have your secret. This is mine."

"Tell me only this, then—does mother know?"

"I have not told her. I am not sure, though, but it would have been the best way."

"She'd have told father at once; no, no, Jeanie, nothing could have been worse."

"If you are determined to break with the past, Donald, nothing could have been better." The entrance of James Douglas hindered further conversation between the brother and sister.

"Gang ben to your tea, Donald," said James in his usual quiet tone of voice.

"Are not you coming too, Jeanie?" inquired Donald.

"Can I have a word wi' ye, Miss Jeanie, just for a meenit?" James said in rather hesitating fashion. It was the first time he had prefixed her name with "Miss," and she blushed prettily as she leaned on the counter and replied:

"Certainly James. What is it?"

"It's about Donald. There's something wrang, I'm fearin'. Twa or three nights lately, I hae seen him comin' oot o' John M. KetrIDGE's. It's no a safe place for ony young man. But I dinna like tae speak tae him about it, nor yet tae yer farther. I ken weel that M. KetrIDGE has a lang standin' grudge against him."

"I am glad you did not speak to father about it, James. But it was good of you to tell me. I'll speak to Donald and reason with him." She bent towards James Douglas as she spoke and lifted grateful eyes to his.

"I hae nae words tae tell ye how sorry I am for the pain I hae gi'en ye."

"The wounds of a true friend, James, are sure to heal quickly," she replied sadly. James flushed up crimson, and suddenly

raised himself from his leaning position on the other side of the counter. Jeanie knew instinctively that some one had entered the shop. She turned round and encountered the smiling face of her cousin, Archie Monteith.

"Have I returned too soon, Jeanie?" he said with a forced laugh.

(To be continued.)

## Friendship and Silence

By Dr. G. Campbell Morgan.

There is a test of friendship which is a more severe test than the ability to talk and be listened to, than speaking the innermost thought that the friend may repeat it better, than the merging of lives. The supreme test is the ability to say nothing, and be content when nothing is said. Silence is the final proof of friendship, and contentment in silence. When I want a holiday and a true rest I want a true friend, and the true friend is the one I can sit with in the railway train and say nothing. When I am introduced by courtesy, and acquaintanceship results, and I must always be saying something to my host; that is not friendship. Very valuable for a little while; but in the home of my friend I sit down, and stare at him, and say nothing. He looks right back at me, and says nothing.

My true friend meets me some morning, and there is not the old smile, there is not the cheery word. Now if there be true friendship, I am not disturbed by these things. I am quite sure that this attitude is on the surface, and there is a reason for it. I prove my friendship by respecting his silence, and not seeking for explanation. I think that is the final proof of friendship. The moment you ask your friend to declare his friendship, you reveal your doubt of his friendship. Well, I am afraid we shall have to look to heaven for this friendship, but we have it in God if we will.

Is there an hour when you can no longer pray? Then do not pray; and know this—God knows. Of course, if the reason of your inability to pray is that you have violated the laws of friendship, that you have sinned against it, then speak with repentance and with tears, until you be restored to joy and salvation. But if there be no conscious reason in your own life, "Who is among you?"—let me quote from the ancient prophecy—"Who is among you that feareth the Lord, that obeyeth the voice of his servant? He that walketh in darkness, and hath no light."

Well, now what are we to do, prophet, because we are often there? Let him compel himself to sing? Nothing of the kind. What then? Let him trust in the name of the Lord, and stay upon the Lord without speaking. God is equal in his love to the strain of silence that is born of honesty.

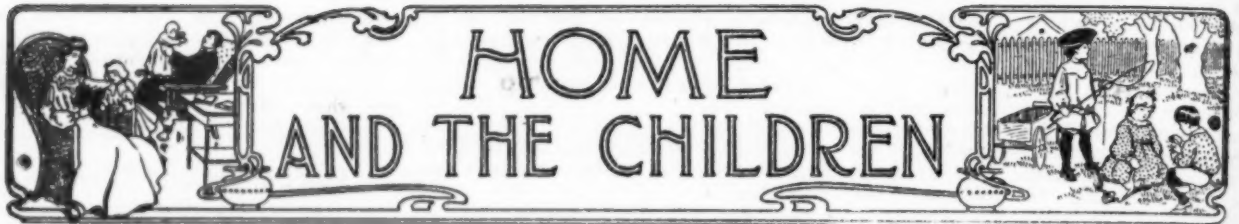
And, my brethren, God's truest friends are those to whom God is most often silent. Would to God I could comfort some heart with that. The light has gone out, and you are obeying him, walking in darkness. Do not imagine that is because he cannot trust you; it is a supreme proof of his trust; silence is the last test. Our fellowship is with the Father, so that if we are driven to silence we need not be afraid; so that if he is silent we ought not to be afraid.

It was a great hymn to which Bliss was writing the music when he was suddenly taken from life in a railway accident. They found in his writing-case the music, half-written, to that hymn:

I know not what awaits me;  
God kindly veils mine eyes,  
I'd rather walk in the dark with God.  
Than go alone in the light;  
I'd rather walk by faith with him,  
Than go alone by sight.

We often sing it. May God make it true to us. That is the final proof of friendship.





### The Boy Who Forgets

I love him, the boy who forgets!  
Does it seem such a queer thing to say?  
Can't help it; he's one of my pets;  
Delightful at work or at play.  
I'd trust him with all that I own,  
And know neither worries nor frets;  
But the secret of this lies alone  
In the things that the laddie forgets.

He always forgets to pay back  
The boy who has done him an ill;  
Forgets that a grudge he owes Jack,  
And smiles at him pleasantly still.  
He always forgets 'tis his turn  
To choose what the others shall play;  
Forgets about others to learn  
The gossip things that "they say."

He forgets to look sulky and cross  
When things are not going his way;  
Forgets some one's gain is his loss;  
Forgets, in his worktime, his play.  
So this is why I take his part;  
Why I say he is one of my pets;  
I repeat it with all of my heart:  
I love him for what he forgets!

PAULINE FRANCES CAMP in June St. Nicholas.

### How Grandpa Got His Clothes

How delighted he had been with that first pair of pantaloons! And mamma had been so particular, when she made them, to put in a tiny hip pocket, "just like papa's!" But now, sad to relate, a very little hole was trying to make itself seen in the knee.

"Next time I have a suit, I'm going to have store clothes!" exclaimed Willie, radiantly. "Papa says I may, and that I can go with him down to Banner Clothing Store to pick them out."

"Store clothes!" laughed grandpa slyly. "Why, I thought no clothes in the world could ever come up to the suit you're wearing, and mamma made those; no store clothes about them!"

"But—but—grandpa," replied Willie, hesitatingly, "I'm older now, and it's time I had pantaloons bought like papa's. See, am most as tall as he is now!"

"When I was a boy," continued grandpa. "they didn't have such things as store clothes."

"Didn't!" exclaimed Willie, with wide-open eyes. "Why where did they get them?"

"Right at home," replied grandpa, amused at the expression on Willie's face. "They were all home-made!"

"When they got big, real big, like brother Ned and papa and you, they didn't have to have their mothers make their clothes, did they?"

"No, not always their mothers," replied grandpa, smiling. "When I was a boy there used to be tailors and tailoresses whose business it was to go about the country, from place to place, to cut and make enough clothes to last the men-folks a year."

"They always carried with them their own needles, shears, and tailors' goose, which was larger than an ordinary flat-iron. This was used for pressing the large seams, and was called a tailors' goose because of its goose-like form. Sometimes a tailor remained at one house three or four weeks before he got his work done."

"Did they board themselves?" asked Willie, curiously.

"No; they boarded in the family, and often took meat, beans, and vegetables in payment for their work; for in those days money was scarce in farmers' families."

"But where did they get their cloth, grandpa?"

"The cloth, too, was raised on the farm. That is, we raised the flax and kept sheep. After the flax got ripe, it was pulled and spread on the grass, where it was kept for some time, till it decayed or 'rotted' enough for the vegetable fibers to be separated. Then it was gathered up and kept till cold weather, when it was made ready for use."

"The rough and fine tow were always separated. The rough was usually woven into coarse towels, while the finer sort was spun and woven into very good cloth, some of which was made into men's shirts."

"After the sheep were sheared the wool was washed and made ready to be manufactured into the cloth for our garments."

"The cloth was also colored at home. That for every-day use was usually blue and white, or else a reddish brown. That for our Sabbath suits was for the most part gray. So you see our clothes were home-made, through and through."

"But you had store shoes—didn't you, grandpa?"

"No more than were our clothes. Many families prepared their own leather, and cobblers, just like the tailors, went about from house to house every fall and fitted each member of the family to shoes. We didn't have as many pairs as you do. We had but one pair a year, and these we had to make last."

"But didn't you ever get tired of having everything home-made?" asked Willie, curiously.

"No, indeed!" laughed grandpa, gaily; "for when I was a boy we didn't know anything different."—United Presbyterian.

### What Grandma Threw

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window. She was not the only one who watched them, however. Out in the road were three or four poorly-dressed boys who, attracted by the shouting and laughing in the yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning to dislike the ball-players at once, though they could not have told why, except that the newcomers were better dressed, and seemed to be having a good time in which those outside the fence were not sharing. Presently one of them called his comment aloud: "Dudes!"

"Ragbag!" promptly responded Guy. "Such playing!" sneered the boys outside. "If you don't like it, you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and of course it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it any-

how, so 'tain't no use to you," they answered mockingly, to all the demands for its return. "You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs. "They're spoiling all our fun, and we can't drive them away; and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm. We talked to 'em, and threw things at 'em, and everything."

"Well! well! Maybe you didn't throw anything that hit them in the right place," said grandma severely. "I won't have them tormenting you in such way. I'll throw something that will send them off in a hurry."

She marched into the pantry, and the boys looked at one another with surprise mingling with satisfaction. They wanted the intruders driven off, but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks, or hot water? She hurried out of the door, and they followed her, but they could not distinctly see what missile she sent over the fence. "Don't say anything to them. Wait and see what they'll do," she said to the wondering boys on the step.

But after a few moments of silence they could not resist the temptation to tiptoe over the grass, and peep into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts!

"Humph!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it anyway. We was only foolin'. We're goin' fishin'."

"They've gone, haven't they?" inquired grandma as the boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterward, when there was danger of getting into a quarrel, one of the others would say warningly: "Better throw a doughnut."—Pittsburg Christian Advocate.

### Bright Sayings

Mamma: "How many sisters did your new playmate tell you he had?"

Willis: "He's got one. He tried to catch me by saying he had two half-sisters, but he'll find out I've studied fractions."—Harper's Young People.

Little Carrie was somewhat surprised, upon looking into the hen's nest, to find a porcelain egg in it. The next morning the hen left her nest cackling loudly over a new achievement. Carrie secured the egg, brought it to her mother, and said: "That old hen's a silly thing. Just listen to her cackling all over the yard! Why, yesterday she laid a door-knob, and didn't make half so much fuss about it."—Christian Register.

# The Daily Altar

## An Aid to Private Devotion and Family Worship

### SUNDAY, MAY 29.

Theme for the Day.—The First Day.

Scripture.—And there was evening, and there was morning, the first day.—Gen. 1:5. This is the day which Jehovah hath made; we will rejoice and be glad in it.—Psa. 118:24.

Today on weary nations  
The heavenly manna falls;  
To holy convocations  
The silver trumpet calls,  
Where the gospel light is glowing,  
With pure and radiant beams  
And living water flowing  
With soul-refreshing streams.  
—C. Wordsworth ("The Sabbath.")

Prayer.—Divine Father, Thou hast brought us Thy children, to this good day once more. Its quiet and rest are Thy gift. Its ministries of worship are for the strengthening of faith and the enrichment of life. We praise Thee for this, and for all the means of grace and the hope of glory. Grant us the spirit of true worship in Thy sanctuary. May the gospel be proclaimed in all its beauty and its power. And may its message find a place in the hearts of those who hear. We ask for Jesus sake. Amen.

### MONDAY, MAY 30. (Memorial Day.)

Theme for the Day.—Loving Remembrance of the Heroic Dead.

Scripture.—To bring to remembrance.—Psa. 38:1. My soul hath them still in remembrance.—Lam. 3:20.

Remember the days of old, consider the years of many generations; ask thy father and he will show thee; thine elders, and they will tell thee.—Deut. 32:7.

By the flow of the inland river,  
Whence the fleets of iron have fled,  
Where the blades of the grave-grass quiver,  
Asleep are the ranks of the dead;  
Under the sod and the dew,  
Waiting the judgment day;  
Under the one, the Blue,  
Under the other, the Gray.

Prayer.—Gracious Father, Thou hast given us this land of our love and pride. Through many dangers hast Thou brought us, and many graves have claimed their own in the saving of Thy gifts of freedom and good will. We honor today those who gave their lives for the country. May we never forget the price they paid that we might enjoy the blessings of liberty and peace. And may we today consecrate ourselves afresh to the service of the land they loved and died to save. Amen.

### TUESDAY, MAY 31.

Theme for the Day.—The Cry of the Children.

Scripture.—For death is come up into our windows, to cut off the children from without.—Jer. 9:21.

The young children ask bread and no man breaketh it unto them.—Lam. 4:4.

He will judge the poor of the people, He will save the children of the needy, and will break in pieces the oppressor.—Psa. 72:4.

Still, all day, the iron wheels go onward,  
Grinding life down from its mark;

And the children's souls which God is calling sunward,  
Spin on blindly in the dark.  
—Elizabeth B. Browning ("The Cry of the Children.")

Prayer.—O God, our hearts are moved to pity and indignation when we see the suffering that still remains in our world after all the centuries since Jesus took the children in his arms. The cry of the children comes into our ears, and we cannot longer refuse to give it heed. Help us, we pray Thee, to know more of the needs and sufferings of our fellow creatures and to seek earnestly the good of those who are the children of poverty and oppression, and may we find in this good work the approval of our Master, in whose name we ever pray. Amen.

### WEDNESDAY, JUNE 1.

Theme for the Day.—A Summer Day.

Scripture.—Thou visitest the earth and waterest it, thou greatly enrichest it, . . . Thou waterest its furrows abundantly; thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof.—Psa. 65:9, 10.

And what is so rare as a day in June?

Then, if ever, come perfect days;  
Then heaven tries earth if it be in tune,  
And over it softly her warm ear lays;  
Whether we look, or whether we listen,  
We hear life murmur, or see it glisten.

—James R. Lowell ("The Vision of Sir Launfal")

Prayer.—O Lord, we thank Thee for the coming of this gracious season of warmth and fertility. Thou enrichest us with the blessings of nature and all the earth seems full of Thy praise. We would not miss our part in the anthem of creation. Give to us the sense of joy in the works of Thy hands, and may we see in all nature the proof of the power and love of our Father. Save us from unthankfulness and failure to fulfil our high service as Thy children. Restrain all evil tendencies within us, and make us victors over the world, the flesh and the evil one, for Thy name's sake. Amen.

### THURSDAY, JUNE 2.

Theme for the Day.—Contentment.

Scripture.—I have learned, in whatsoever state I am, therein to be content.—Phil. 4:11.

But godliness with contentment is great gain.—I. Tim. 6:6.

I am content with what I have,  
Little be it or much;  
And, Lord, contentment still I crave,  
Because thou savest such.

—John Bunyan ("Song.")

Prayer.—Our kind Father, we would escape the evil that is in the world, and we know that through the power of Thy Holy Spirit, and by the virtue of a contented mind we can live each day in the atmosphere of thankfulness and happiness. Save us from discontent, from vain ambitions, from longings after things that are not best. May Thy gifts of love and good will so enrich us that we shall be satisfied with that good companionship of the pure and holy to which Thou dost bring us, and may we attain at last to eternal life. For Christ's sake. Amen.

### FRIDAY, JUNE 3.

Theme for the day.—The Downfall of the Assyrian.

Scripture.—And the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand; and when men arose early in the morning, behold, these were all dead bodies.—Isa. 37:36.

Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen;

Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strown.

—Byron ("The Destruction of Sennacherib.")

Prayer.—Thou hast shown us marvelous things, our Father, in the providences of history. Thou hast taught us that those who are for us are mightier than those that are against us. We arm ourselves in the confidence of the children of God against all foes that assail us. We can do all things in Christ who strengthens us. Give us the victory, we pray Thee, through him, and may we learn by daily struggle and daily conquest the power that is ours to overcome the world. Amen.

### SATURDAY, JUNE 4.

Theme for the Day.—Today.

Scripture.—The thing of a day in its day.—Lev. 23:37.

Ye stand this day all of you before Jehovah your God.—Deut. 29:10.

Out of eternity this new day is born;  
Into eternity at night will return.

—Thomas Carlyle ("Today.")

Prayer.—Our God and Father, teach us the sufficiency of one day at a time. We love to look further ahead, and see the distant scene. But we come through the discipline of years, and by the grace of communion with Thee, to know that one step at a time is enough. May that step be always in the right direction, so that in our progress toward eternity we may have no steps to retrace. We thank Thee for the week we are completing. Take its record, and bless its good work, helping us to do better for the next. And to Thy name shall be the praise, evermore. Amen.

## The Oath to Which King George Objects

King George made something of a sensation when he notified his ministers that he must decline to take the oath of office as now worded, because he regards it as offensive to his Catholic subjects. The oath as now worded, with reference to Catholic beliefs, follows:

"I do solemnly and sincerely, in the presence of God, profess, testify and declare that I do believe that in the sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after consecration thereof, by any person; and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass as now used in the Church of Rome, are superstitious and idolatrous; and I do solemnly, in the presence of God, profess testify and declare that I do make this declaration, and every part thereof, in the plain, ordinary sense of the words as commonly understood by English Protestants, without any evasion, equivocation or mental reservation whatever, and without any dispensation already granted me for this purpose by the pope or any other authority or person whatsoever."





# AT THE CHURCH



## Sunday School Lesson

By Professor Willett

### On the Waters\*

In the matter of the miraculous work of Jesus the present lesson, like that of last week, presents serious difficulties. It is hard to assign as significant a meaning to these two events, the multiplication of the bread and the walking of Jesus on the water, as to most of his acts of power. More than this, the difficulty of giving any satisfactory explanation of the events themselves increases the problem. The moral need of either action seems hard to discover, and to this must be added the problems raised by the nature of the events themselves as compared with the regular activities of life in accordance with God's laws, and the great majority of Jesus' acts of healing and helpfulness. This is not to deny the reality of these events. It is only to recognize what must be perceived by every candid student, that such events in the life of Jesus are far more difficult to adjust, not only to the order of nature, but to his customary ways of acting, than those miracles which have occupied most of our attention.

#### Value of These Narratives.

Yet, these two narratives of the feeding of the five thousand and the walking on the water are so full of religious instruction that they have always been favorites with the church, and have entered very deeply into the literature and ritual of Christianity. If Jesus' kindness in providing in some manner for hungry people on the shores of the Sea of Galilee taught the impressive lesson of his good will and efficient helpfulness to men, not less did the story of his solicitude for the storm-tossed disciples prove of inestimable value in its power to assure his followers to the end of time that he is evermore at hand in every emergency to save and to comfort. If one were to take inventory of the hymns in which one or the other of these incidents finds reference, the list would be very long. And there is no surer proof than this of the service which a biblical record can render.

#### Prayer as Jesus' Means of Rest.

After the busy day spent with the people who had followed him into his retirement, Jesus would naturally desire to seek the rest of which the events of the day had deprived him. It is astonishing, therefore, to learn that instead of rest he only wished the privilege of prayer. Having first sent the disciples back across the sea, and later dismissed the people, he retired into the mountains back from the shore, where he might be alone with himself and God. The significance of Jesus' need of prayer is very great. It was his way of renewing his exhausted

powers. The more urgent and overwhelming his task, the greater was his need of prayer. It was this wonderful quality in his life which not only explains much of its power, but serves as the compelling model for Christian imitation.

Perhaps the distance that lies between the life of Christ and our own may be accounted for in some manner by the difference between his use of prayer and ours. To him it was the essence of privilege and necessity; to us too frequently it is a task, or at best, the result of practice and some sense of duty. To bring our ideal of prayer closer to his own is the supreme necessity of the Christian life.

#### The Storm on the Sea.

Meantime the disciples were making their way across the sea. The night had come on, and they were in the midst of those dangers which too frequently made the passage of the little Galilean lake a matter of peril. We must not forget that the disciples were no inexperienced seamen. Their trade had accustomed them to all the exigencies of the sailor's art. In this instance, and in that in which Jesus stilled the tempest, emphasis is laid up their terror. Does it mean that the storms on these occasions were fiercer than at other times; or that the disciples had less than their customary skill and courage; or is the picture heightened to make emphatic the comfort of Jesus' presence when he made himself known to them?

#### The Coming of Jesus.

Then comes the strange account of Jesus walking on the water. No attempt at an explanation of this incident has ever proved satisfactory. Keim thought that it was a mistake of the disciples. He believed that Jesus was actually waiting for them on the shore, but that they thought him to be walking on the water. But this explanation is far from plausible. What the true explanation is must be left for future and fuller knowledge of the laws of nature to disclose. All that can be said is that while so many of the marvelous acts of Jesus lie within reach of some beginnings of explanation, in accordance with our knowledge of natural law, and new facts from the world of science are pouring in upon us with marvelous rapidity and convincing force, it is neither necessary nor logical to assert, as the men of science were once accustomed to do, that such an event in the life of Christ, however difficult to understand, may not be credible.

#### The Meaning of the Record.

Our best use of such material does not lie in the realm of controversial insistence upon the fact. Equally impossible is the dogmatic denial of what we may not yet understand. The real value of such an episode lies in the discovery of its teaching power as it has impressed the church through the ages. And this incident has always stood to the church as the illustration of the approach of Christ to the soul at the moment of its greatest

need, and of that fact there is no denial. A great truth may be illustrated in many ways, and it is possible that some of the illustrations may lack convincing power. But the truth still remains greater than all the means which are used to enforce it. Not otherwise is it with this fact of the presence of Christ with the believer in the emergencies of life. And sometimes the very events that seem most difficult to understand and most forbidding in their form, prove to be the disclosure of the Lord himself in his power to save and to comfort.

#### Peter's Attempt.

There is a certain humorous pathos in the attempt of Peter to emulate Jesus by walking upon the waves. He was always the foremost of the disciples in every enterprise of speech or action. Naturally bold and unreckoning in his disposition, it seemed quite natural to him that he should follow Jesus in every adventure. The failure of the disciple gave Jesus an admirable opportunity of enforcing his great lesson of faith. The man of confidence is the only one who succeeds. A merely rash assurance might lead to disaster, but hesitant timidity can lead to nothing but failure. If there is one thing for which the teachings and character of Jesus pre-eminently stand it is the principle of fearless aggressiveness. In a hundred ways he enforced this lesson. The reason for many a failure might be discovered in Jesus' words of rebuke, "Wherefore didst thou doubt?"

#### The Bread of Life.

The coming of Jesus into the boat was the signal for the banishment of fear and the renewal of comfort in his presence. The storm subsided and before long they were at the place of landing. The two synoptic gospels, Matthew and Mark, state that this was Gennesaret on the western shore southwest of Capernaum; but the fourth gospel says that the destination was Capernaum itself. Here they were at once surrounded by the afflicted people of the district, who had perhaps heard of the events of the previous day. Many of them Jesus healed of their infirmities, but most important of all, as John's gospel gives us information, Jesus proclaimed to the people that day the great truth regarding himself as the bread of life, a fact of which his wonderful deeds of the day before had proved so significant an illustration. No wonder that the disciples who beheld these events in our Lord's ministry were convinced beyond question that he was the Son of God, the divine messenger of the Father to the world.

#### The Grand Canon

Symphony of silence, depth, height sublime  
Miracle of Nature, since ancient time  
In Ages infinite planets began!  
Moving to mortals more than work of man!  
Architecture awful, almighty, grand,  
In yawning gulfs far-reaching, great unspanned,  
Sculptured rocks all-glorious, clouds, color, light  
"God's Masterpiece," disintegration's might!  
—Blanche Butler Ford.

\*International Sunday School Lesson for June 5, 1910. Jesus Walks on the Sea. Matt. 14:22-26. Golden text, "Then they that were in the ship came and worshiped him, saying, Of a truth, thou art the Son of God." Matt. 14:33. Memory verses, 26, 27.



## Christian Endeavor Lesson

By W. D. Endres

Topic June 5. Christ Our Judge. Matt. 25: 31-46. (Consecration Meeting).

The important thing in this lesson is not that Christ is our judge, but that we should know the standards by which we are to be judged. We are in great danger of speculating about the former and neglecting the latter. Yet we will all agree that if we were to be brought before a judge in our courts we would be much more concerned about the requirements of the court than about the name and identity of the judge.

As Christians we will not be judged by the fact of church membership. We may be church members and be wholly lacking in the things which Jesus prizes most highly. Remember that it is "not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father who is in heaven." What then is his will which we must do? While in this space we cannot give a complete answer to the question let us take Christ's answer in our lesson. It is, to render service and help to the needy and unfortunate. Not only has Jesus told us to do that, but he has set the example. Recall his deeds of mercy and kindness. He made the lame man to leap, he opened the eyes of the blind man, he cured the woman who suffered from an issue of blood, he made whole the man whose hand was withered, and he fed the multitude which had followed him for days and was famishing for food. This was his conception of meeting and discharging the duties of life in the midst of suffering and want.

He has likewise laid the same duty upon us. Is there need for it? Is there still suffering? Do we have, the naked, the hungry, the outcast, the sick, the orphan, and the criminal in his lonely cell? Do those human beings possess feelings of sympathy and love, if only it were manifested to them by those of us who are more fortunate? Our minds go at once to the tenements, the sweatshops, the cotton and textile mills, the mines and the factories where children are found by the thousands with no room nor opportunities for play, where their lives are spent in toil from early morn until late at night, where light and air, food and clothing, moral and intellectual opportunity are wanting. Then there are the sick poor, and these in prison. Both need an opportunity; the one, an environment conducive to his health, the other, to regain his moral balance. Yes the world is full of suffering, misfortune and sorrow, it is all about us, and if we are to be true disciples, disciples who will hear his approval, we must add our might to make somebody's burden lighter, somebody's life happier and brighter.

In deed we must insist that others assume a similar obligation as they pass by. Christian discipleship has two phases. It insists upon certain things which the individual must do with his own life, among them this principle for service, and also must he seek to win others to this same model life which he has accepted. Do you do these things? Do you seek to induce your neighbor? This is the standard by which we will all be judged in the final day?

and made fer mid-ocean. 'e kept runnin' before the wind and the wind kept blowin' 'im father away from 'ome. The money 'is father give 'im 'e kept spending free right an left unil one day 'e ran 'igh and dry on a reef an' found 'imself without a crew, cook or grub an' dead broke. So 'e rustled a job feeding swine, couldn't even work 'is passage, let alone decent food. So one day 'e says, 'Hi'm goin' 'ome an' hask fer a job o' some kind. It will be a lot better than this.' So 'e ups an' starts. Well, before 'e got 'ome the old father came running' hout to meet 'im an' gave 'im the glad 'and, took 'im 'ome an' made 'im one of the family again. Then that preacher tells us that's the way with God. He gives us a clean chance to start with but we sometimes go a long way off spending the virtues right and left and gittin' the sins in return. Maybe we get brought up standin' sometimes an' go back. An' if we do, no matter how bad we bin or how far we gone. God'll take us in again an' make us part o' 'is family. He loves us all the time an' the farther hoff we get, the more 'e'll want us to come back.

We boys got mighty huneasy. One of the fellers 'ad a mother 'way off in Lonnnon an' 'e knew she was prayin' fer 'er wanderin' boy. Another used to be a 'alf grown preacher but the booze got 'im an' Hi kin remember 'ow my own mother over in the Bahamas used to tuck me in bed when I was a kid an' say, "God bless my Johnnie (they didn't call me King then), and keep 'im always good."

Then 'e ended with a prayer. Hit wasn't long, but hit got me. I kin remember takin' a long breath an' feelin' somethin' in my throat. Went somethin' like this:

"O God, remember these boys! They've wandered a long way off an' have been spendin' their lives best talents fer the things that turn to bitterness. But they haven't had the chance some have had. Show 'em the way back 'an they'll come. Amen."

'e didn't say much more except to tell us that if 'e could 'elp us any 'e'd be glad to. We all went out an' not one cuss word did Hi 'ear all day.

Somehow those words, "Show 'em the way back, an' they'll come," kept runnin' through my 'ead. So 'bout midnight I went to 'is room. 'e was readin' something.

I says: 'I want to know the way if I can find it.'

"Yes," says 'e, "I've been waitin' fer you. I knew you'd come."

"So 'e told me 'bout the Man who never did anything wrong, an' when 'e was in trouble asked God to 'elp 'im out. An' beside that 'e always tried to 'elp other people an' make life pleasant an' clean fer 'em. Some fellows who wanted the crowd to follow their ways, which were dishonest, finally got 'im and nailed 'im to the cross, an' hung 'im up to die an' when 'e was dyin' 'e said 'Father, forgive them.' Then he said Hi should try to be like this man an' hask God to 'elp me. An' Hi promised. Hi ain't got time to tell it all, but 'e 'elped God to show six of us the way back home."

"Hi went up to Key West and went to Preacher Scott, because my aunt was a member of 'is church, and says, 'Hi want to join the church."

He says, 'What do you know about the doctrines?'

"Nothin'," says Hi, 'Hi ain't never been sick. If Hi am Hi'll get a doctor who knows 'em. 'Do you believe in the perseverance of the saints?' asks 'e.

"Yes," says I, 'Saints ought to persevere.'

"Do you believe in election," is 'is next one.

"Yes," says Hi, 'Hi always vote the Democrat ticket.'

"You won't do," says 'e, 'you got a lot to learn.'

"Sure, I got a lot to learn," says Hi, 'but you aren't goin' to keep me hout of the church on that account?'

## The Regeneration of King Kelly

(Continued from page 10.)

peddling his patent nostrums of salvation to an undignified crowd down at the water's edge. They had listened one night but he did not move their hearts.

"When I was saved—ah. I didn't know what to do—ah, for the spirit of the Lord was upon me—ah, so I just jumped up—ah, and hollered—ah, whee-e-e!"

These men fled. Religion was to them too mysterious, exalted and dignified for such expositions. Then there was the mighty man six feet two inches tall with his big feet, big heart, big laugh and big hand. They loved him and sometimes shook hands with him. Once he ate supper with them and told them stories of his life on a farm in the North. He has almost broken through their reserve, but he had gone away too soon. They had not forgotten his parting words to them as they came to say farewell. "Goodbye, boys. God bless you all! You're the stuff He makes His heroes of."

The wind outside now shrieked and howled and now died down to a minor cadence as though mourning for the wrecks it had strewn along the shore. Two ship lanterns gave a shadowy light to the church and the group of sailors gathered there. The cook was gathering up the empty dishes and King Kelly cleared his throat and began.

"Well, boys, Hi promised to tell you the story of Cap'n Bubber's startin' fer the Lord an' Hi'll begin at the beginnin'. Long 'bout seven months ago I was workin' at paintin' the light'ouse at Sand Key. The gang that was there was about as tough a bunch of hoboes as Hi hever got hamongst. Well, one day when a clippin' wind was a-blowin', 'long comes a pretty little racin' yacht a bobbin' over the waves as hever you see; says Hi, that

feller kin sail. Hin 'e comes a lickin' up to the dock. Thinks Hi, 'e can't either sail, 'ea goin' to smash into the dock. When 'e up and makes as perty a luff as hever you see, drops sail and sided up just hard enough to break an empty egg shell. Says Hi to a 'obo, 'e kin bunk with me." At noon we found hout who 'e was. 'e was a preacher an' come stay a week with the lighthouse folks. That very hafternoon 'e climbed up the skantlin' an' stops by me. "Your name's Kelly, ain't it?"

"Yes," say Hi, "don't you like it?"

"Sure," says 'e, "Hi always did like a Hi-rishman."

Then 'e feels of my harm and says, "Say, Hi wish Hi 'ad a harm like that."

"You'd smash your pulpit," says Hi, if ye got to bangin'.

"No," says 'e, 'I don't never bang. Somehow Hi can't do that. Hi don't believe Jesus did that and the Bible says, "Come let us reason together," an' that's the way I want to preach."

"What would you do," says Hi, "if you had a harm an' fist like mine?"

"Well, gents, quick as a flash 'e says, 'Smash the devil so 'ard between the heyes that 'e'd 'ave a sick 'eadacke hall the rest of 'is natural life.' 'An,' continues 'e, 'Kelly, that's what you ought to be doin' now, an' you kin give him the first crack by roundin' the boys up fer religious services day after tomorrow."

The first thing Hi knew 'e 'ad me a promise to 'elp. Well, we hall gathered into the inin'-room of the light-house Sunday mornin'. 'e read us hout o' the Bible a story about a feller what asked 'is dad for 'is share before 'e died. The old man was kind o' dead easy. 'e whacked up an' the boy hoisted sail

'Well,' says 'e, 'I guess I 'ave to till you learn a lot.'

'Why,' says Hi, 'Don't the Bible call the Lord the Good Shepherd?'

'Yes,' says 'e.

"Well, says Hi, 'Hit seems to me if some little lamb got lost and was a blattin' around fer its maw an' couldn't find 'er, don't you suppose the Lord would take it in? I'm that lamb, says Hi, 'an H'm 'ungry for the bread o' life."

'Say,' says 'e, 'you're right. I've been thinkin' so all the time, but it was the rules o' the church. The rules o' the church can go it. I'm goin' to take you in if I lose my job. Any man that's tryin' to get to God is right close an' belongs to God's family. You come Sunday."

"I come Sunday an' joined. But Hi 'ad a big thirst on. I wanted to go down to Alvarez's saloon an' take a drink, an' if Hi 'adn't remembered about soakin' the devil between the heyes, maybe Hi would 'ave. Then Hi thinks it would be better to get where booze couldn't be 'ad. I thought of Cap'n Bubber Smart wantin' a mate, so I went down and signed articles for a six month's trip.

"Next day when we was eatin' the cook's slunkie who was waitin' on us, fell down with our duff and spilled it over the floor. Cap'n orders me to give 'im a cussin'. Excuse me," says Hi, 'but Hi don't cuss no more."

"Don't cuss' 'e yells. "Hi'll teach you to disobey orders." An' with that 'e ups an' bats me on the side o' the 'ead. Hi started up to fight and then Hi remembered 'im forgivin' 'is enemies. Then Hi got another idea. I turned the other side of my face to 'im an' says, 'Cap'n, slap that, too."

"Scripture injunction," says 'e, "and gives me a stinger.

"Now the Lord be praised," says Hi.

"Why?" says 'e.

"Because it don't say not to fight when both sides has been slapped an' I'm goin' to give you the only lickin' you 'ave 'ad since your mother did 'er duty."

"We set to an' I got the best of that argument. Finally 'e says, 'Nuff. I won't order you to cuss again."

"No," says Hi, 'an' I'm goin' to ask God to show you the way home like he done to me."

"A couple o' days after 'e comes to me an' says, 'Kelley, what did you mean 'bout God showin' me the way 'ome?'

"I told 'im about the Prodigal Son. Next day 'e comes again an' says, 'Kelly, that son's me. I've been readin' 'bout 'im an' I asked God to show me, too. We'll 'ave Sunday services from now on. Come an' 'elp me throw a little booze overboard an' then have the bo'sun call all hands off while I tell 'em."

"From that day on there was a change in conditions. The last day o' 'is life we was talkin' about things an' 'e says, 'Kelly, the best thing in the Book is what I call the Old Love Story. Gor God so loved the world,' etc.

"An' just then the cook's slunkie goes overboard and Cap'n Bubber after 'im. That's why I said 'e'd gone 'ome."

The men sat in silence. It was an old story to the rescued, a new one to the rescuers but one they could appreciate. The wind moaned through the palmettos; the waves broke heavily on the beach; one of the lanterns flickered out. And in the ghostly light of the old church Captain Pembroke rose and said, "Boys, I reckon we'd better get on that course and mark out our way 'ome by the same chart. I'd like to quit this business an' steer by 'im."

And the old deserted church never looked upon a finer sight than when these men, forgetful of the hurricane, bowed with King Kelly as he pleaded with God to show these men the way back home.

## Woman's Part in Civic Uplift

BY REV. A. W. FORTUNE

From May 11 to 8 there was held in Cincinnati, Ohio, a wonderful series of meetings. It was the tenth biennial convention of the General Federation of Women's Clubs. This convention was attended by about 2,500 delegates, and these delegates represented about 800,000 women in all parts of the country. As one observed the workings of this convention at close range, he must have been impressed with the seriousness of these women, and of the possibilities which these clubs afford for civic and social uplift.

Some have imagined that these clubs are nothing more than organizations for literary and social culture. Others have regarded them as organizations whose supreme mission is to promote woman's suffrage. But anyone who has studied the program of the Cincinnati convention, must be convinced that either of these conceptions does the women's clubs an injustice. In this convention some of the leading experts of the United States discussed the most vital of the social and civic problems of today. Among the subjects discussed were the following: Progress in Civic Betterment; Education for Girls; Foods and Their Adulteration; Civil Service Reform; Industry and Child Labor; The Theater and the People; Social Hygiene and the White Slave Traffic. These and other similar topics were discussed by some of the best qualified men and women on the continent, and the impetus which these women received from these discussions will be felt in the remotest parts of the country.

One great need in this country today is a campaign of education along civic and social lines. It may be that the women's clubs will be the means of inaugurating such a campaign. If people were not in ignorance, many of the civic and social evils would not be tolerated; but men are so absorbed in commercialism and in politics, that they do not know about these things, and what is even more discouraging, they do not seem to be anxious to know about them. But the women are declaring that the searchlight must be turned on, and that if these evils continue, it must be under their protest.

It is true that it is man's mission to study these civic and social problems and consecrate his powers to their solution; but he has apparently shown himself to be unable to cope with them, and the women must come to his assistance. When so many members of the council of a great city, like Pittsburgh, will confess to graft, that there are not enough honest men left to transact business, and the legislature of a great state, like Illinois, will put up the office of United States senator and sell it to the highest bidder, it is time the women had something to say. When the police force of a great city, like New York, will collect \$2,000,000 tribute annually from the saloons and dives, thus guaranteeing them freedom from arrest, as Mayor Gaynor recently charged against them, it is time the women utter their protest. When iniquity and vice are protected within a certain section of a great city, like Cincinnati, and the churches and the Salvation Army are denied the use of the streets in that section, as they have been by a recent order of the Chief of police, it is time the women were becoming aroused. When men and women pay heavy taxes, for city improvements, and a few men get immensely wealthy from the taxes, which they pay, it is time that an educational crusade is started which will make these monstrous leeches seek their hiding places.

Woman should be interested in these civic and social questions because many of them concern her most vitally. It is undoubtedly

the mission of woman to look after that part of the world which is bounded by her own doors, but her duty does not stop with that. The woman that neglects her own home for any other purpose, be it philanthropy, missions, or civic and social agitation, is paying too dear a price; but for her children's sake, woman needs to know more than simply how to cook and wash dishes and sweep and dust. The women of the non-Christian world do not have lofty thoughts. They are shut up within the walls of their own homes, and their minds are occupied with dress and gossip. But the women of the Christian world are interested in the affairs of the nation. Woman to be at her best needs sometimes to get her mind off the routine and grind of life. She needs to think about art, literature, civic and social righteousness, and these various things which are for the uplift of humanity.

We are in the beginning of a great awakening, and in this great awakening woman is to play a prominent part. That is as it should be, for when man fails, she must come to his assistance; when man is discouraged, she must encourage him, and go with him to the conflict.

Cincinnati, Ohio.

## News from the Foreign Society

The receipts of the Foreign Society for the first nineteen days of May amounted to \$18,025, a gain of \$5,474. The receipts from the churches as churches are \$11,043, a gain of \$3,030. The total receipts for the missionary year to May 19 amounted to \$149,859.27, a gain over the corresponding time last year of \$18,421.76.

The Bolto, Meyer Mfg. Company of Chicago, has just presented Dr. W. E. Macklin of Mankin, China, with a \$600 gasoline lighting plant for his hospital. These people have become deeply interested in the medical and charity work that Doctor Macklin is ably carrying on in China.

W. H. Hanna reports seven baptisms at Vigan, Philippine Islands, during the month of March. He has not entirely recovered from a late illness.

Dr. C. L. Pickett is doing a marvelous work at Laoag, Philippine Islands. During March he treated 1,327 patients, made fifty-six professional visits in the homes of the sick, visited seven points outside of Laoag and baptized seventeen. During January and February there were twenty-two additions that have not been reported. His total report is thirty-eight conversions.

Last week a friend in Illinois sent \$200 on the Annuity Plan. This is to go toward the hospital at Chu Choo, China.

Dr. W. M. Hardy, who expected to sail May 24 from San Francisco, was compelled to defer his sailing to May 31.

The orders for Children's Day supplies are pouring in. The prospects were never so bright for a great Children's Day offering. It seems that without question more schools will observe the day than ever before, and it seems also that the standard of liberality will be higher. The Sunday-school superintendents and other workers are throwing themselves into this campaign with an admirable abandon.

G. B. Baird, writing from Lu Choo Fu, China, says: "We have just closed a ten days' evangelistic meeting in which ninety men and forty women confessed their faith in Christ and his teaching." This mission is in great need of more buildings. A church building has been promised but the money could not be sent on.



## Church Life

- Children's Day, First Sunday in June.
- The Ohio State Convention meets next week.
- The orders are coming in for the Bethany Graded Lessons for the summer quarter.
- The Nebraska State Convention, at Beatrice, June 7-9.
- Hospital day was observed in nearly all the Chicago churches last Sunday.
- The men have had their day for foreign missions, now give the children their chance.
- Commencements and convention addresses—yes, the Christian Century will publish the reports if they constitute real news.
- Many of our leading preachers and educators sail for Europe next week, and will attend the missionary Conference at Edinburgh.
- The next month represents the last long mile of the work of the year. It is a time for the redoubling of effort to bring all things up in good order—the finances, the church membership, the missionary contributions. The pastor who has succeeded in this month will enjoy his vacation.

\* \* \*

B. F. Cato, pastor at Beaumont, Tex., delivered the commencement sermon at Center recently.

A. E. Dubber, Greeley, Colo., will have some time this summer, which he can devote to holding meetings.

W. E. Bobbitt of Woodland, Calif., being in a meeting at Colusa, his pulpit was supplied May 8 by J. K. Ballou of Colusa.

J. E. Lynn is delivering a series of sermons on the Lord's Prayer at the Central Church, Pueblo. He is securing a good hearing.

The Sunday school at Wellsville, Ohio, has just organized a cradle roll department with twenty-one members, and a home department of eight members. C. L. Morrison is pastor.

Allen Wilson and L. B. Conrad are still in their meeting at Arkansas City, Ark., where W. H. Popplewell is the pastor. There have been sixty-five additions to date.

A young men's Bible study club is a feature of the work at the Third Church, Richmond, Va. The club meets during the week.

T. S. Tinsley has resigned as pastor of the Third Church, Louisville, Ky., and becomes county evangelist for the Sunday schools of Jefferson County.

The dedication of the First Church, Roanoke, Va., was held the third Sunday in May. This is said to be the most beautiful building owned by the Disciples of Virginia.

"Character and Service" and "The Light of the World" were the subjects of the sermons by Dr. Herbert L. Willett at the Memorial Church, Chicago, last Sunday.

L. L. Faris, after two years of service as Sunday school evangelist for Ohio, has resigned. During his work the Sunday schools of the state have made marked improvement.

Malcolm L. Norment, one of the bright young men of the Third Church, Richmond, Va., will enter college next fall to prepare himself for the work of the Christian ministry.

J. M. VanHorn, who recently closed his work with the church in Toronto, Canada, will supply the pulpit of the First Church, Warren, Ohio, until a permanent pastor is called.

The century men's club of the First Church, Warren, Ohio, has raised \$300 for the support of Ho Chunf Gwan as a student in Hiram College. He is a graduate of the Union College, Nankin.

The church at North Yakima, under the leadership of Morton L. Rose, is making remarkable progress in all lines. Their missionary offering for the year will reach a total of \$1,100.

Walter Mansell is in demand for commencement addresses this year. He has performed such service at Fountain City, and is booked for Washington, and at Crawfordsville, Ind., where he is pastor.

The First Church, Springfield, Ill., is now at the task of raising money for their new building in earnest. The present estimate is that the building will cost one hundred thousand dollars.

Crayton S. Brooks of the Park Christian Church, New Castle, Pa., was the principal speaker at the laying of the corner stone of the new church at Butler, Pa. This edifice will cost about \$15,000.

"The Quest for Authority in Religion" was the subject of a paper read before the Northern California Ministerial Meeting by Frank E. Boren, the pastor of the church at Vacaville.

Over twenty boys of the Jefferson St. Church, Buffalo, N. Y., have enlisted with the annual camping party that will spend two weeks this summer somewhere on the shores of Lake Erie.

James Egbert, who was called by the church at College City, Calif., to succeed Charles A. Young, has declined the call, and it is said that the church will not now extend another call before fall.

At the annual commencement of Union Theological Seminary of New York City, held Tuesday evening, May 17, the degree of Bachelor of Divinity was conferred on Walter S. Rounds, minister of the Third Church of Christ, Brooklyn, N. Y.

W. F. Rothenberger of the Franklin Circle Church, Cleveland, Ohio, gave an excellent address on "Personal Work" before the Hiram College Ministerial Association on the evening of May 12. The association has a membership of forty-three.

Our native church at Caridad, Manila, Philippine Islands, has a prayer meeting at four o'clock in the morning. This meeting has been sustained without a break for two years. After the prayer meeting the Christians eat their breakfast and go to church.

The church at Oakland, Calif., where T. A. Boyer ministers, has laid the corner stone of a new building. A portion of the building will be ready for occupancy in about three months. This part alone will cost about \$25,000 and will seat 600 persons.

The Christian Ministerial Association of Northern California, in their recent meeting at Berkeley, unanimously adopted a resolution protesting against the Jeffries-Johnson fight which is announced for one of the cities of that state on the fourth of July.

The Virginia Christian College commencement will be held May 27-31. The features of the program are: an oratorical contest, baccalaureate sermon by H. P. Atkins, Rich-

mond, Va., and commencement address by Peter Ainslie.

C. M. Williams, president of the Liberty Ladies' College, occupied the pulpit of the First Church, Sunday evening, May 15, Pastor R. G. Frank being at Plattsburg for an address before the graduating class of the high school.

Charles E. Varney sends the following telegram regarding the meeting at Dowagiac, Mich.: "Great meeting here with the help of the indefatigable minister, S. C. Brock. The Varneys have excellent support. Total of sixty confessions to date. Continue for one week. The Varneys have a full chautauqua schedule for the summer."

Dr. M. E. Poland, Nantungchow, China, writes as follows: "About two months ago I saved the life of the daughter-in-law of a wealthy man in Nantungchow, the superintendent of one of our large schools. Today he sent me a gift of \$100 to be applied toward our hospital building with the assurance of his best wishes for our success."

David H. Shields received the confession of three young men and three young women, Sunday morning, May 15. In the evening this church and the Presbyterian church of the city held a union meeting in which reports of the Chicago Missionary Congress were made by the five men who had attended the great meeting.

Milton B. Madden, living link missionary of the North Tonawanda (N. Y.) Church, will soon visit the church which sustains him, and will start there a Sandai exhibit, which will be added to from time to time and will serve as a constant suggestion of the worldwide work the church has undertaken.

Worthy of imitation as bringing the church into closer relations with social effort about it, is the example of the First Church, Lexington, Ky., in devoting an evening to the work of the juvenile court, with an address by C. C. Menzler, probation officer of that court.

The following telegram from Berkeley, Va., has been received: "Just beginning a union meeting in South Norfolk. Tent seating twelve hundred is crowded at every service. Four days of invitation with thirty-six confessions. Fifteen hundred present last night. W. B. Hendershot, our evangelist, doing great preaching." C. B. Richards, pastor.

The new church at Carthage, Mo., was dedicated May 8, by H. O. Breeden, and immediately the church began a meeting under the leadership of Mr. Breeden. On the first Sunday of the meeting there were more than four hundred in the Sunday school, and a most encouraging start was made for a great meeting.

A. E. Dubber, Greeley, Colo., calls our attention to an error in last week's paper, where we are made to say that J. E. Lynn becomes pastor of the Greeley church. Mr. Lynn, as most of our readers know from previous announcement, goes to Pueblo, not Greeley. Meanwhile, Mr. Dubber's work grows more and more fruitful in Greeley.

The following men, Disciples, will receive the degree of Bachelor of Divinity from the Yale Divinity School at summer convocation: George S. McClary, Clarence M. Snail and H. M. Hall. The Christian Century rejoices to see an increasing number of our men take the amount of post graduate work represented by the bachelor's degree from one of the great universities or seminaries.

A telegram received from Bruce Brown under date of May 15 tells of the meeting at

Spokane, Wash.: "Seventy today, 236 in nine days' invitation. This big city profoundly moved. Audience of men packed auditorium theater today. All churches co-operating. Scoville mighty preacher and tireless worker. He has company of six trained specialists. Great victory in sight."

R. E. McKnight is the new pastor of the church at Oxnard, Calif. He is pleased with the prospects for the growth of the church.

Dean H. H. Guy has been making a tour of the churches of southern California in the interest of Berkeley Bible Seminary.

George L. Thorpe, who has been serving the church at Wheatland, Calif., for the past year, has accepted a call to Geyserville, and is at work.

George B. VanArsdall, pastor of the Central Church, Denver, preached a sermon in observance of "Mothers' Day" which was generously reported by the daily press of the city. The patriotic organizations of the city were present at the service by special arrangement, and the preacher dealt with the call for a patriotism today that could forget the difference between the wearers of the blue and the wearers of the gray.

Dr. and Mrs. C. L. Pickett and their children are enroute from the Philippine Islands to the United States. They have been working as medical missionaries in these newly acquired possessions of the United States for six years. They will spend a year visiting in Nebraska, Minnesota, California and Colorado, and then report to the American Christian Missionary Society for further duty.

The San Joaquin Valley, Calif., has now been thoroughly organized as a missionary district. Ray O. Miller, Fresno, is the president and A. E. Mackay secretary. It has been decided to raise a special fund of \$300 to assist in establishing the work at Lindsay. In this district there are seventeen churches, of which sixteen have settled pastors.

F. G. Baird, Lu Cheo Fu, China, says that the hospital at that point is full and overflowing and even the gate house is being used as a ward. From one or two hundred patients come to the clinic every day for treatment. One Chinese helper spends the entire morning with the patients preaching the gospel and talking of their soul salvation.

The Christian Endeavor Society of the Vine St. Church, Nashville, Tenn., will furnish a room or ward in the new hospital that is to be rebuilt at Betang, on the border of Tibet. It is from this church that Dr. Loftis went out to Tibet, and from this church Dr. Hardy will go to take his place. A church's power to give is in proportion to their use of the power they have.

A. C. Smither, Los Angeles, recently assisted the church at Whittier, Calif., in a meeting. "The object of the meeting was not so much to gather in numbers as to give inspiration and impetus to the church." The pastor, W. H. Martin, says that the meeting more than met their expectations. There were eight confessions, though the field had been thoroughly gleaned in a meeting held but a few weeks previously.

Frank E. Boren, Vacaville, Calif., is preaching a series of sermons on the following topics: "The Emmanuel Movement," "The Influence of Mind Over the Body," "The Subconscious Mind and the Law of Suggestion," "Christian Science," "Mental Healing in Daily Life." The people of our churches need the facts of mental phenomena as they are being discovered placed before them, and the pastor who does this thoroughly is perform-

ing a good service.

During the month of May, P. J. Rice, pastor at El Paso, Texas, will preach a series of Sunday evening sermons on Jesus' answers to life's most serious questions. The topics will be as follows: "How to Be happy"; "How to Be Useful"; "How to Be Good"; "How to Be Social"; "How to Be Successful." The music will be spirited, the preaching pointed and practical and the fellowship fraternal.

Charles E. Varney, evangelist, was recently confronted with a situation which demanded cool headedness. He was in a meeting at Dowagiac, Mich., when a slight blaze was discovered on the roof of the church. Mr. Varney continued his preaching while a stream of water was turned upon the blaze, extinguishing it, without even an interruption of the service. At the close of the service the announcement of the fire was made.

E. N. Duty, pastor of the church at Minerva, Ohio, is preaching a series of evangelistic sermons, leading up to a decision day service which will be held in the Sunday school, June 5. During the past two weeks there have been thirteen additions to this church. The Sunday school has outgrown the capacity of the house, and a committee is at work upon plans for additional class rooms, to be erected at the cost of from \$1600 to \$1800.

B. S. Ferrall of the Jefferson St. Church, Buffalo, N. Y., recently conducted a study in the life of John Mark, at a Wednesday evening meeting of the Payne Ave. Church, North Tonawanda, N. Y., where V. W. Blair is pastor. This church held a union meeting with the Baptist Church, when a report of the Laymen's Missionary Congress in Chicago was made by the pastor of the Christian church. Mr. Blair was also one of those to make a report of the meeting at the Y. M. C. A. meeting the following Sunday.

The enlarged and new West Side church, Springfield, Ill., was dedicated May 15. Oliver W. Stewart was master of the ceremonies, preaching morning and evening. In the afternoon there was a fellowship meeting in which many of the neighboring churches were represented. The enlarged auditorium is seated with oak pews, there is a basement, and ladies' parlors, cloak rooms, toilets, pastor's study, and many class rooms. The cost of these improvements was about \$11,000. This congregation was organized but eight years ago under the leadership of J. E. Lynn, who was its first pastor. There are now 728 members. F. M. Rogers and J. R. Golden have been the pastors since Mr. Lynn.

The Colorado Summer Assembly will be held at Pinecliffe, Colo., July 24-August 4, inclusive. Pinecliffe is thirty-seven miles, less than two hours, out of Denver, at an elevation of 8,000 feet and in the midst of the most beautiful scenery of the Rocky Mountains. This will be the sixth session of the Assembly at Pinecliffe. Beginning very modestly it has grown to be an institution of influence and power for our cause in the West. Brethren thinking to spend their vacation in the mountains are requested to inquire of this gathering and plan to attend. Information will be furnished by J. E. Pickett, president of the Assembly, 3441 Alcott street, Denver, or Arthur E. Pierce, Pinecliffe, Colo.

The following report tells of good work: The annual meeting of Christian Church at Pasadena, Cal., was held May 4. All reports were most encouraging. There were sixty-five additions during the year. Total money raised for all purposes, \$15,200, including \$5,600 general expenses, \$3,450 on building

fund, \$4,460 for new pipe organ, and \$1,700 for missions, including \$700 raised by the C. W. B. M. The Ladies' Aid Society raised \$1,200 during the year, and paid \$1,000 of this amount on the debt. The four Christian Endeavor societies all gave excellent reports. Plans are completed for a meeting in November with H. O. Breeden as evangelist. William C. Hull is the minister.

The church at Blandinsville, Ill., will make a permanent improvement by way of a new building this year. The church decided to not let the contract till pledges to the building fund had reached ten thousand dollars (\$10,000). This condition is now met and the architect is now at work on the plans. The building when complete will cost between fifteen and twenty thousand dollars. It will be Gothic in style, constructed of pressed brick. The main room will seat 500 people, and the Sunday-school room will seat 300 people. So 800 people can be seated in view of the pulpit. Several individual class rooms will be built. The basement will be fitted up with a fine banquet room with closets and kitchen. The contract for the building will likely be let by the last of June. The men's class now enrolls about 150 men, eighty-five of whom were present last Sunday. C. R. Wolford is the worthy minister at Blandinsville.

Oliver W. Stewart so well known the country over for his championship of the cause of temperance and prohibition, was early in the present year chosen field secretary of the American Temperance Board with headquarters at Franklin, Ind. Mr. Stewart is one of the most useful men among the Disciples, and is deservedly popular. He is still a young man and may hope for many years of service yet in his espoused cause. Mr. Stewart was born in Mercer County, Ill., in 1867. In his boyhood he worked on a farm in Iowa, and attended school at same time. He began his career as a teacher in Henry and Knox counties, Ill. During this year he was elected organizer of the District Lodge of Knight Templars, and thus began his work for temperance. In 1890 Mr. Stewart graduated from Eureka College. Then he began as pastor at Mackinaw, at same time serving as secretary of the Christian Endeavor Union of the state; afterward he became its president. In 1896 Mr. Stewart was chosen chairman of the prohibition state committee, and in 1900 of the national committee.

An announcement of general interest and of great moment to the churches of the Disciples everywhere is the decision of the trustees of the Texas Christian University to remove the institution to Fort Worth. "The inducements offered by Fort Worth are most liberal. The university is to receive a grant of fifty acres of land for a campus, situated in a district that meets every requirement of health and beauty. The property will be provided with all modern conveniences, artesian water, sewerage, electric lights, electric cars, and natural gas will be available. In addition Fort Worth gives a cash bonus of \$200,000 toward the erection of the buildings. This is an exceedingly generous offer and the university will greatly profit by it." It is understood that there will be a call upon the friends of the college for \$100,000 to be raised within a few months, in addition to the magnificent sum of \$200,000 given by the citizens of Fort Worth. The removal of the institution will be so arranged that not a single day of work in the college will be lost. Great credit is due the citizens of Fort Worth, the trustees of the university and the friends everywhere for the faithful and statesmanlike work which has made possible this victory out of the loss of the fire.



The church at Plymouth, Pa., celebrated the fifty-eighth anniversary of its organization the second Sunday in April, making a special offering on that date of \$1,400.

Charles A. Finch, Topeka, Kansas, is to deliver the baccalaureate sermon before the graduating class of the high school of that city.

I. J. Cahill presented the work of Home Missions before the church at Fairbury, Ill., April 27. Guy L. Zerby is pastor of this church.

Richard Bagby, pastor of the Dunmore Church, Scranton, Pa., has resigned to accept a call to the church at Clifton Forge, Va.

F. W. Emerson of Redlands, succeeds R. P. Shepherd as state secretary of California. H. C. Holmes goes from Laurenceville, Ill., to take Mr. Emerson's work at Redlands.

W. F. Rothenburger, pastor of the Franklin Circle Church, Cleveland, Ohio, gave an address on "Personal Work" before the ministerial association of Hiram College, which is highly commended.

P. C. Macfarlane of the Brotherhood was called suddenly to California two weeks ago to attend the funeral of his aged mother. Mrs. Macfarlane's membership with the Disciples dates back many years.

The church at Lathrop, Mo., where Baxter Waters is pastor, has built a new parsonage at a cost of \$2,000. Nevertheless, the church has not allowed missionary offerings to fall off, but has even increased them.

James R. McIntyre, pastor at Santa Monica, Cal., is very hopeful over the prospects for great development in the church there. Things were never better with the church than now.

O. L. Smith gives the Memorial Day address at Emporia, Kansas. Mr. Smith has been in Emporia but a short time, and this invitation coming to him from the G. A. R. is testimony to the worth of his work.

DeLoss Smith, who is studying music in the East, is frequently pressed into service by the churches of New York for help in their programs, and to give special musical concerts. He never fails to attract the people, and to please them.

The Fulton Ave. Mission, Baltimore, is without a pastor. This mission receives a contribution of \$900 from the A. C. M. S., and this, of course, is increased by the offerings on the field. Those interested in the work should address Otto Hueg, 1520 Ruskin avenue.

"The Dance of Salome" was the subject of the address by Dr. W. Bayard Craig at the morning at the Lenox Avenue Christian Church, 74 West 126th street, recently. In the evening of the same date Mr. P. C. Macfarlane, general secretary of the Brotherhood of Disciples of Christ, spoke on the topic, "A Man's Work in a Man's Way."

An Institute of Social Service has recently been held in the First Church, Vincennes, Indiana, of which William Oeschger is the pastor, just closing a ten years' service. Those who spoke during the institute were: Harry G. Hill, Third Church, Indianapolis; S. D. Dutcher, Terre Haute, Ind., and T. J. Clarke, of Albion, Iowa. A. W. Conner recently delivered a lecture on "The Boy Problem" in this church.

J. E. Lynn has begun work with the church in Pueblo, Colo., and expresses himself as pleased with climate and people. We are sure that this marks the beginning of another successful work, which Mr. Lynn will add to that accomplished at Springfield, Ill., and Warren, Ohio. The church will observe as "Home Coming" day, May 20,

when an effort will be made to secure the attendance of all Disciples living within reach of the church.

A beautiful brick building, erected at the cost of \$20,000.00, was dedicated by the church at Arlington, Ind., the first of May. F. M. Rains was in charge of the services. This church has a foundation of St. Paul limestone, with upper part of shale brick. The auditorium is covered with a cork carpet, and seated with oak pews. There is a gallery which will accommodate 170 persons. The basement is thoroughly finished and used as a kitchen and dining rooms and for Sunday-school purposes. E. S. Conner, of Irvington, Ind., is the pastor of the church.

### The "Front Rank" Certificate

On the first Lord's Day in June it will be possible for a Bible-school to have satisfied every requirement of the 1910 "Front Rank" standard. Hence beginning on this date, the certificates will be issued. Since the Pittsburg Convention, this campaign has been on and it has helped the Bible-schools everywhere in all departments. Of course the schools that were already nearest to this standard have had the least work to do to get it, and for them the race has been a short one. Some schools have been working hard to reach it for six or seven months and it simply goes to show that it is no easy thing to become a "Front Rank" school.

No school can excuse itself from this campaign because of size. The average school among us is one with an attendance of seventy-five in a school room, for the average school the standard was framed.

The goal has been 1,000 "Front Rank" schools before the Topeka Convention. In various states more than 100 schools have stated that they have practically reached the standard. Until the Foreign Missionary offering is made, however, no school has been entitled to receive the certificate, hence the first certificate has yet to be issued.

The application blanks are in the hands of the State Bible-school secretaries and may be had free upon writing either to your State Bible-school secretary, or to the National Bible-school secretary of the American Christian Missionary Society. Order one sent to you even though you are short in some respects now, for it will help you to shape your work to know just what questions are asked of you. If you are having trouble, make your wants and difficulties known. Let us make this "Front Rank" standard count for much from now until the Topeka convention.

ROBERT M. HOPKINS,  
Bible-school Secretary,  
A. C. M. S.

### Texas Christian Missionary Convention

Everyone said that it was the greatest state convention Texas ever held. It was well attended, the large auditorium of the Central Christian Church being overflowed at nearly every session, and at the closing meeting, the Prohibition Rally, the largest church-building in the city, seating three-thousand, was well filled.

The key-note of the address of the president of the convention, Dr. G. A. Faris, which was urgent of faith and courage to "go up and possess the land" seemed to be accepted as the standard for the proceedings of the whole convention.

The masculine element was especially prominent. Fully six-hundred men were in continual attendance at the sessions and J. K. Shellenberger, National Brotherhood field-secretary, and J. O. Shelburne, president Texas Brotherhood, spoke to 1,000 men in the great Men's Meeting on Tuesday evening. The Men's Banquet was a popular feature of the convention.

Parallel with the men's sessions and on Monday evening, the ladies of the C. W. B. M. held their meetings. Mrs. M. E. Harlan, National corresponding secretary, was the chief speaker in most of these meetings and was enthusiastically received.

Mr. M. B. Madden, a Missionary of the Foreign Society now on furlough, gave a bright and instructive address, on the C. W. B. M. process.

Miss Virginia Hearne, the Texas corresponding secretary, resigned and will be succeeded October 1 by Miss Lulu Reed of Beaumont.

The absence of P. C. McFarlane on account of the death of his mother was greatly regretted, and sympathy was expressed and prayer offered for him by the Texas convention.

The presence and addresses of our national mission secretaries, Grant K. Lewis, of the Home Board, and E. W. Allen, of the Foreign Board were inspiring and greatly helpful.

Intense interest was shown in the Bible-school session as might have been expected with Marion Stephenson on the program. The entire program was practical and instructive. It was announced at this session that the State Board had employed Edward Owers of Graham as State Bible-school Evangelist.

The Christian Endeavor hour was presided over by Mr. Carl Beeman, president of the Texas Christian Endeavor Union. Here Mr. Stephenson proved that he could also deliver a Christian Endeavor address.

Reports of the Orphans' Home, were most encouraging. There are about eighty children

## FOR THE SUMMER QUARTER

Now is the time to send your order for the Bethany Graded Sunday School Lessons for the Summer Quarter, beginning July 1.

Many schools will install the Graded Lessons in the Summer so as to "get used" to them by the opening of the new season in October.

In October there will be four new courses added to the three that have been running the past year.

Next year will be a rich year for the Graded Schools. Get ready for it by introducing the Bethany Lessons July 1.

Write for Returnable Samples  
and Order Blanks

THE NEW CHRISTIAN CENTURY CO.  
700 East Fortieth Street  
Chicago

in the Home, all of whom were brought in to the convention on Tuesday afternoon and rendered a creditable program, and a brighter, happier-faced set of well-dressed and intelligent looking children we have not seen.

The Old Peoples' Home at the edge of Munger Place, Dallas, is nearing completion, and is a beautiful and appropriate structure for the use which it is to serve. Both of these homes are, of the National Benevolent Association and were made possible by the gifts of Sister Fowler, of Dallas, now deceased. The convention made an offering of \$3,000 for Texas benevolence for the coming year.

Wednesday was Texas Mission Day. Short addresses were made by Judge Anson Rainey, chairman of the State Mission Board, and by the different state missionaries. J. C. Mason, corresponding secretary, gave his tabulated report of the mission work for the eleven months since the last convention as follows: Number persons employed during year, 45; number days, 5,217; number sermons, 3,854; baptisms, 988; by statement and letter, 949; otherwise, 209; net gain, 1,104; total, 2,156; cash raised by missionaries in field, \$20,557.90; cash raised by missionaries for church lots, houses, and ministers at mission points, \$19,005.35; cash for all purposes, \$39,563.25; pledges taken, \$34,489.00; mission visits, 601; churches organized, 26; churches dedicated, 9; houses built, 12.

The corresponding secretary and the future work committee recommended that "from this convention we enter most heartily into a spring and summer campaign of New Testament evangelism" that, it is hoped, will effect the conquest and occupation of some of the many rich fields holding out to us the challenge of "opportunity." For this purpose \$2,500 was given by the convention and other funds will be added later.

### Location of Texas Christian University

The trustees of Texas Christian University reached a decision respecting the location during the Texas State Convention, and their action was heartily endorsed, first by the men in their Brotherhood meeting, and then by the Convention itself. The University is to be located at Fort Worth. While the brethren in the other cities bidding for it, Dallas, Waco and Gainesville, are disappointed, there is not one dissenting voice to the final decision. Everybody recognizes that the Trustees were very careful in their investigations to the minutest detail, that perfect fairness and courtesy were shown to all, and that a very wise choice has been made. It speaks much for the great brotherhood in Texas that it can act in so important a matter with splendid unanimity. Even brethren in the competing cities are pledging themselves to give liberal aid to the school at Fort Worth.

The city and churches of Fort Worth will give to the University choice of two excellent sites, either of which is estimated to be worth \$50,000, besides a donation of \$200,000 in cash, or options on real estate the values of which are yet to be investigated. The Brotherhood and the convention passed a resolution urging a strenuous effort to raise at once a quarter of a million dollars for endowment. There is a more intense interest in the promotion of the school than ever before in its history.

The Trustees will soon make final selection of site, have the grounds planned by a landscape artist, and receive at the earliest moment bids on the new buildings. It is hoped to have enough building done by the opening of the fall term to be able to begin work in the new university home. It is cer-

tain, however, that the main building will not be complete till a later date. Probably by next week announcement can be made concerning the site and its surroundings.

CLINTON LOCKHART.

### Anglo-American Conference on Christian Union

Caxton Hall, Westminster, London, July 4-6, 1910.

The arrangements for this gathering in the interests of Christian union are well under way and letters are coming by nearly every post from American brethren and sisters who are planning to be present. Twenty-five or thirty of these have definitely promised to be present and many more are expected. There will be four sessions during the two days devoted to Christian union, and the subject has been divided into the following phases: "The Necessity for Christian Union: (a) Demanded by the World's Need, (b) Demanded by the Essence of Christianity." "Bases for Union," "Things Already Accomplished: (a) By inter- and un-Denominational Effort, (b) By actual Union," and "The Outlook: (a) The Difficulties and Their Removal, (b) The Consummation." There will be two speakers at each session, one Englishman and one from our American brethren. The English speakers are to be Prebendary Webb-Peploe, who is not unknown in the U. S. A., C. Silvester Horne, M. A., M. P., one of the greatest forces in the Free Churches of England and chairman for the present year of the Congregational Union, W. L. Watkinson, editor and preacher with no superior among the Wesleyans, and T. E. Ruth, of Liverpool, a rising young preacher among the Baptists, who recently refused a call to become co-pastor and successor to John Clifford. The speakers from our American brethren include, J. H. Garrison, A. McLean, Errett Gates, Charles Clayton Morrison, and we hope, W. T. Moore and Carey E. Morgan. Extensive plans are being arranged for advertising this conference and it is expected that a good hearing will be obtained from the general public. A third day's sessions has been arranged to take place at West London Tabernacle, when themes of general interest will be considered, such as the Brotherhood Movement, Work Amongst the young, Missionary Interests, and a symposium on "The Progress of our Cause in the World." Any inquiries concerning this conference should be addressed to the organizing secretary, Leslie W. Morgan, "Wringeliff" Priory Road, Hornsey, London, England.

### Encouraging Reports from the Home Field

I enclose my check on Fourth National Bank, Jacksonville, Fla., for \$50, the offering of the Eustis, Fla., church. I want you to know we have but thirty members, and you know how many in a church donate usually. Twenty-five of our thirty made an offering. We gave \$60 to foreign missions, but we had about twenty winter residents who contributed.—G. D. Jackson, Treasurer.

The Ballard Church, Seattle, Wash., more than trebled its apportionment for home missions yesterday. The money will be forwarded next week.—L. E. Lakin.

Took offering last Sunday. Will continue until next Lord's Day. So far it is \$30. Hope for more.—J. W. Street, Mackinaw, Ill.

Please find enclosed \$14.30, the offering of the Holdenville, Okla., Christian church for American Missions. Many earnest prayers accompany this offering in behalf of the cause of missions.—A. E. Underwood.

We took our offering yesterday, although our attendance was light on account of an epidemic of measles, we have doubled the offering of last year. I am sending you a draft for \$42. We are hoping that this is a

good year for the A. C. M. S.—Frank Jala-gas, Pastor, Langdon, Kan.

I am sending you draft for \$51.25, which covers our offering of yesterday. I wish it might have been more, but it is good for this church, considering the extra pulls this year, including \$2,000 cost of parsonage. Next year will make it 100.—Baxter Waters, Minister, Lathrop, Mo.

Find enclosed draft for 30 from the Bethany church for home missions. This is the amount of our apportionment. We hope to be able to send more than this amount before the year closes. I hope the churches all over the country will respond liberally for this great cause.—L. F. Drash, Pastor, Evansville, Ind.

### A Plea for Calcutta

For twelve years past the C. W. R. M. has been at the task of opening a mission in the capital of India. In that time two of the great presidents who labored for that enterprise have died, and one other has been removed from her former activity by advancing years and sore bereavements. One man appointed for the work was prevented from going. Another who went was driven back home by the dire effects of the climate

### Popular Hymns Number 3

THE BEST OF THE OLD, THE CREAM OF THE NEW

The third and best of the Popular Hymn Series. Universally commended when examined.

Prices No Higher than Poor Song Books

254 pages; size, 6x8½ inches. Handsome music type, large, clear print, best of paper and binding.

Price, in cloth, 30 cts.; \$25 per 100

SEND FOR SAMPLE

CHRISTIAN PUBLISHING COMPANY  
Saint Louis, Missouri

### FREE SUPPLIES FOR CHILDREN'S DAY

For Foreign Missions First Sunday in June

A normal child with even a good apple will give the other fellow a share



"Shall we whose souls are lighted  
With wisdom from on high;  
Shall we to souls benighted,  
The Lamp of Life deny?"

The Foreign Christian Missionary Society will furnish Children's Day supplies for the first Sunday in June free to those Sunday-schools observing the day in the interest of Foreign Missions and sending an offering to the Foreign Society.

#### FREE SUPPLIES

1. "Into All the World." The beautiful new Children's Day Exercise by F. H. Duncan. Sixteen pages bright songs, recitations, and drills. It is a high-class exercise, yet simple enough for the smallest school.

2. "Lighthouse Missionary Boxes." These are new, attractive, self-locking boxes. Each box a lighthouse in four colors. Put your school to work with them.

Order Your Supplies at Once. Give local name of Sunday-school and average attendance.

STEPHEN J. COREY, Box 884, CINCINNATI, O.



upon his family. A third worker sent out has been taken from the city by pressing duties elsewhere.

But through it all the people have been true to the heavenly vision that flashed upon them a dozen years ago. Year after year they have reaffirmed their purpose to have the work done. They have gathered together and sacredly devoted to Calcutta two funds that aggregate \$35,000. Last year when the executive committee at Indianapolis lost heart and asked whether it might abandon Calcutta the people, through the state C. W. B. M. officers, said No. Indianapolis then promised to go on and send out new workers and use the money as its givers designed. Now another year has gone; nothing has been done; the executive committee is again asking that it may drop the work.

No wonder the people are confused. One state worker has written me: "I am all at sea over the sudden coming up again of the question of abandoning Calcutta. I do not understand. Can you tell me what is back of it all? It is painful to have this come up again, for the arguments against it when up last year were so very, very weak." Another state officer says: "I shall vote 'no,' but I am afraid this will not stem the tide. I do want to see the Calcutta work carried on."

So far as appears there is absolutely no new argument against the work. All that is urged now was urged before Calcutta was first taken up, and was then firmly put aside by the wise leaders. In a nutshell it is simply that some of the missionaries in India want all the money for their own districts. They seek to support their demand by various arguments that are futile. There are other missionaries in Calcutta with churches already established. True, there is one ordained missionary there to about every 50,000, and there are 2,400 Protestant Christians in a population of over a million and a half. The work will be very costly. Not true, after land is bought, but if true what of it to a mighty and wealthy church? All the money we can send to India can be wisely used in the Central and United Provinces. Verily, if it were a hundred fold what it is. But such an argument when used to keep money at home is anathematized by every missionary as rank heathenism. I heard all this before I went to Calcutta. Mrs. Burgess and Mrs. Moses were president and secretary then. They said I need have no fear that such considerations would be allowed to defeat the work. Now they are dead, and I am but a worn out soldier so far as service in India is concerned. And it seems that their work and my work is to be destroyed. May God bring to naught all such counsels!

I had not thought to appeal to our people in behalf of this cause. But it may be lost if I do not, and when I keep silent I am like Jeremiah whose message became a burning fire shut up in his bones. I must ask that the people who have stood by this work do not desert it now. You did your work and gave your money for Calcutta. See to it that it goes nowhere else. We need to be in that city to make our work great in India. The city needs our gospel for its heathenism and our plea for its Christianity. Honor to the dead, keeping good faith with the living, demand no backward step.

The call for votes against Calcutta has been out some time. Many may have yielded to its insistence. But the people can save the day. As individuals and auxiliaries write your national and state officers. Insist for delay if a favorable vote is not now possible. There can be no need for haste in killing a work when there have been so many years of delay in carrying it forward. If the people decide against it after full consideration in district and state and national

conventions I will yield to their wisdom. But I am persuaded they will not so decide. From one end of our land to the other I have addressed thousands of you in this behalf face to face. Thousands more have read the printed messages I sent forth when the funds were being raised for it. Do not neglect this final message for the cause.

University, Va.

W. M. FORREST.

### Illinois Notes

The field secretary attended the ordination of Charles H. Day at his home church, Cuba, A. I. Zeller, minister.

Between trains at Lewiston he found B. H. Cleaver beginning a series of meetings.

He dedicated the new building at Sesser, a new town, and the church has a fine field.

A call at Centralia to attend the ordination of F. M. Warren found the new building coming on well and J. F. Rosborough, the minister, properly pleased.

The Southern Ministerial Institute, DuQuoin, was up to its usual standard, and W. B. Slater of Mississippi was a visitor. G. W. Wise and the other men of the church gave the brethren a banquet.

J. FRED JONES, Field Secretary.

W. D. DEWESE, Office Secretary.

Bloomington.

### Indiana's Splendid Convention

Indiana's most enthusiastic, best attended and "promiseful" convention in a quarter century was held May 16-18 with the great church at Anderson, Ind.

E. M. Barney, state corresponding secretary, had taken hold of the local reins for a few Sundays prior to the coming of the delegates and with rare good humor acted as temporary pastor in the congregation's behalf while the responsibilities of the meeting were on.

The call had been issued at the eleventh hour for a men's banquet as the initial attraction, and while the hopes of Mr. Barney piloting the Anderson ladies in their preparations were high, when the march of men began on last Monday evening at six thirty o'clock they came with such steady tread as to fill all available tables, spaces, and then range about the walls of the church parlors for lap service. Above two hundred men were on deck.

I. J. Spencer of Lexington, Ky., had been engaged by the ministerial association as the chief convention speaker, presenting three addresses, the initial one on Monday night dealing with the local bishopric in the New Testament. He made a plea of force and persuasive convincing worth, for the restoration of the New Testament eldership of the local church to its originally rightful lines of responsibility in the teaching and ruling of the congregations. His second address on Tuesday evening dealt in broad and high way with the Lordship of Jesus, while his third address on Wednesday focussed in a round table discussion of the problems incident to the bishopric. The three were pleasing, profitable studies, constructively, convincingly presented, and Hoosierdom readily grants the acknowledgment of her indebtedness to this splendid son of the Blue Grass State for worth-while messages on the occasion of this appreciated visit.

Bible studies were made the general devotional feature of the convention meetings and were conducted by Vernon Stauffer on "The Sermon on the Mount"; by J. C. Todd on "The Parables of Jesus"; by Walter Mansell on "The Miracles of Jesus"; by W. G. Johnson on "The Passion of Jesus." As a varia-

tion from the hackneyed style of devotion they were pleasing and profitable, and the names of the men presenting them are sufficient evidence of their uniform value.



"Stereopticon views and illustrated songs! A tour of the Dark Continent tonight at 8 o'clock in the open air! Corner Lawrence Ave. and Leavitt St. FOLLOW THE CROWD!!"

THE above and similar other calls thrilled the air for many blocks as two men marched up and down the streets announcing, through a large red megaphone, the open-air meetings that were held every night, except Saturday, for three successive weeks in a quiet neighborhood of West Ravenswood, Chicago.

The effect upon the little community was magical, and from the very first the people gathered in such large crowds from all directions, that it was not difficult to "follow the crowd." All were filled with speculation as to just what the character of the "Picture Show" would be, but most people suspected that another "medicine company" had come to town. So it was, but instead of passing out "roots and herbs," a little company of Christian workers literally led the masses to the Great Physician who not only "healeth all our diseases," but who taketh away the underlying cause, "the sin of the world."

Whole families attended the service a night after night, and hundreds were reached who had never before attended real gospel meetings. One woman was heard to say in a surprised tone of voice: "Why, I thought these people were against God." Souls were born into the Kingdom and some were filled with the Holy Spirit and labored earnestly for the salvation of others.

Through these services the whole community came to know the ministers and Christian workers in a manner that opened their hearts and homes to them, and to an extent that could not have been effected by many years of earnest toil in the ordinary method. It is really the Lord's own way of reaching the masses.

Jesus says: "Follow Me, and I will make you fishers of men." Will you follow Him into the open air this Summer?

Laymen's Missionary Movement. Co-operative Missionary Committees should write at once for plans for Educational Missionary Campaigns. We have one of the most effective means of Missionary Education. We not only reach the masses, but we reach the men and reach the heart. The watchword of the times is—"I want to know!"—"I'm from Missouri—I want to be shown." That is Our business.

A Summer Traveling Chautauque will fill your church on Summer Sunday evenings.

"This course of lectures is attracting attention all over the city, and our auditorium will not hold the people."—Rev. J. F. McAnally, Springfield, Ill.

Write for full information concerning Plans and Apparatus.

### The Christian Lantern Slide & Lecture Bureau

Mention Ad. No. 912. Y. M. C. A. Bldg., Chicago, Ill.

#### THE BIBLE COLLEGE OF MISSOURI.

Columbia, Mo.

Devoted wholly to BIBLICAL and RELIGIOUS instruction. NO TUITIONS. Endowment \$150,000. Property worth \$50,000.

Just across the street from the UNIVERSITY OF MISSOURI, all the facilities of which are at command practically free of charge. Students received into PREPARATORY work both Biblical and Literary by Bible College and UNIVERSITY HIGH SCHOOL.

Abundant opportunities for self-support.

For Catalogs address,  
CHARLES M. SHARPE, Dean.

### Campbell-Hagerman College

LEXINGTON, KY., 437 West Second Street.

Resident school for girls and young women. Board and tuition, \$300. New buildings. Every convenience. English, College Preparatory, Junior College Courses. Music, Art, Expression. Physical Culture. Students the past year from 16 states. For year book apply to G. P. SIMMONS, Associate President.

**PLYMYER**  
**CHURCH**  
**BELLS**  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

The prime interest of the delegates, above three hundred in number, was centered in the business sessions, and especially in the report of the committee on constitutional revision. Spirited discussions characterized every business session, and the gist of the changes made, or practically assured, was first in the consolidation of the interests of the State Missionary Society, the Sunday School Association and the Endeavor Society. Heretofore these organizations have been directed by separate boards, but under the new constitution their management devolves upon one board of twenty-one members whose places of residence cover the entire state, and of which twenty-one men, ten are "business" men and eleven ministers. The entire board chooses its own executive committee distinct from convention officers. The second matter of forwardness was constitutional provision for delegate representation at the conventions, on the basis of one delegate for every hundred members or major fraction thereof.

Evangelists Legg, Rose and Chapple presented the usual encouraging chronicles of commendable work accomplished, which were enthusiastically adopted.

The ministerial session of the convention was occupied with consideration of an address by the president, E. F. Daugherty, on "The Minister Among Other Ministers," and its plea for fewer convention—bi-annual in fact—and the showing of a higher conscience on the part of the ministers in attendance upon them all. The three ministerial institutes of the state were abolished as undesired after three years' trial. Ministerial officers for the year were elected, viz., H. A. Denton, Bedford, president; Walter Mansell, Crawfordville, vice president; E. E. Moorman, Indianapolis, secretary-treasurer.

In behalf of the C. W. B. M., Vernon Stauffer gave a gem of an address on "Woman's Work."

The address of L. E. Brown of Lebanon, convention president, received proper recognition in his continuance at the helm for another year, together with his associates, C. H. Winders as vice president and E. E. Moorman as secretary-treasurer.

Gary L. Cook, Sunday school superintendent for the state, presented the best report of years. The Sunday school sessions occupied the whole of Wednesday afternoon in a series of simultaneous conferences upon the various parts of the Sunday school interests, while the adult class luncheon in the evening was a feature with five ten-minute addresses in answer to practical questions of Sunday school life, answered by competent specialists in every address.

The C. E. session formed the closing feature, being embraced in an address by the genial Valparaiso pastor and National C. E. superintendent, Claude E. Hill.

It was the general sense of the convention that not for many years had there been such a live interest manifested in the affairs of the state work and action of such prominence taken as marked the records of the Anderson meeting.

The spirit of T. W. Grafton in organization and stability lingered about the Anderson church building, and so well had E. M. Barney taken hold on the local preparations that the absence of a regular pastor was scarcely noticeable.

W. H. Book of Columbus was floating about with an insistent invitation for the next meeting with the Tabernacle Church, and there it will be, the seventy-second annual convention of the Churches of Christ in Indiana.

Wabash, Indiana E. F. DAUGHERTY.



Cautionary Note: Be sure you get this stove—see that the name-plate reads "New Perfection."

## Many Women who are Splendid Cooks

dread having to prepare an elaborate dinner because they are not sufficiently strong to stand over an intensely hot coal range. This is especially true in summer. Every woman takes pride in the table she sets, but often it is done at tremendous cost to her own vitality through the weakening effect of cooking on a coal range in a hot kitchen.

It is no longer necessary to wear yourself out preparing a fine dinner. Even in the heat of summer you can cook a large dinner without being worn out.

## New Perfection WICK BLUE FLAME Oil Cook-stove

Gives no outside heat, no smell, no smoke. It will cook the biggest dinner without heating the kitchen or the cook. It is immediately lighted and immediately extinguished. It can be changed from a slow to a quick fire by turning a handle. There's no drudgery connected with it, no coal to carry, no wood to chop. You don't have to wait fifteen or twenty minutes till its fire gets going. Apply a light and it's ready. By simply turning the wick up or down you get a slow or an intense heat on the bottom of the pot, pan, kettle or oven, and nowhere else. It has a Cabinet Top with shelf for keeping plates and food hot, drop shelves for coffee, teapot or saucepan, and even a rack for towels. It saves time, worry, health and temper. It does all a woman needs and more than she expects. Made with 1, 2, and 3 burners; the 2 and 3-burner sizes can be had with or without Cabinet.

Every dealer everywhere; if not at yours, write for Descriptive Circular to the nearest agency of the

**Standard Oil Company**  
(Incorporated)

# DRAKE UNIVERSITY

1910

Thirtieth Year

1911

College of Liberal Arts  
College of the Bible  
College of Medicine  
College of Law  
College of Dentistry  
College of Education  
College of Fine Arts

Summer Courses will be offered in all colleges  
Special summer courses for teachers of all grades

Unusually attractive courses for supervisors of Music and Drawing

For information address

**DRAKE UNIVERSITY,**

**Des Moines, Iowa**

**BOWLDEN BELLS**  
CHURCH AND SCHOOL  
FREE CATALOGUE  
AMERICAN BELL & FOUNDRY CO. NORTHAMPTON, ENGL.

**BELLS.**

Best Alloy Church and School Bells. Send for Catalogue. The C. & BELL CO., MILWAUKEE, WIS.



